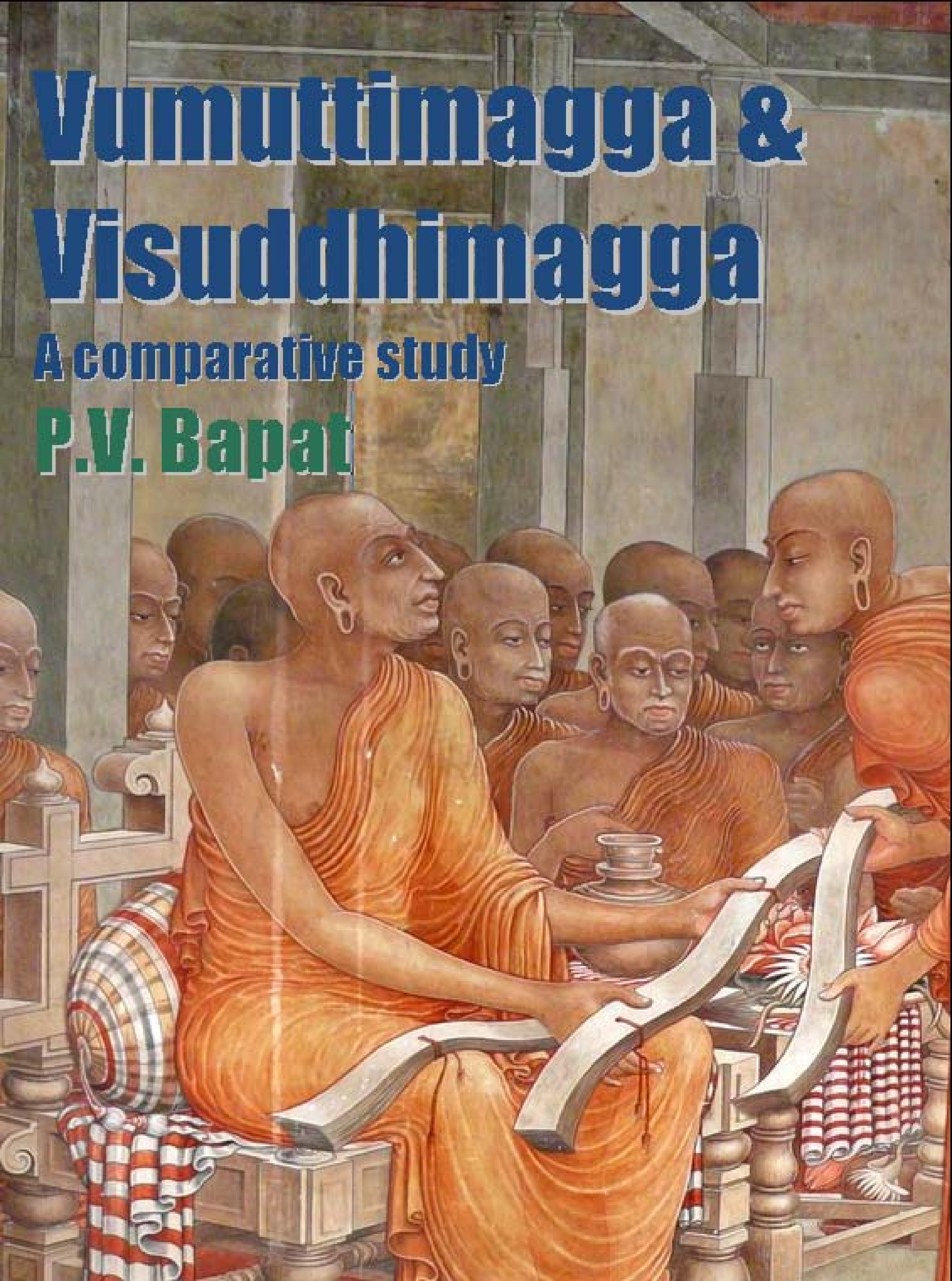
Vumuttimagga & Visuddhimagga

A comparative study

P.V. Bapat



VIMUTTIMAGGA

AND

VISUDDHIMAGGA

A COMPARATIVE STUDY

BY

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DEDICATED

To

THE MEMORY OF

My Friend and Colleague

A Great Lover of Oriental Learning

The Late JAMES HOUGHTON WOODS

Professor of Philosophy, *Emeritus*

Harvard University

PROF. JAMES HOUGHTON WOODS
1864–1935

PREFACE

I am submitting in the following pages the results of my Comparative Study of Upatissa's Vimuttimagga in the Chinese Translation with Buddhaghosa's Visuddhimagga. They represent in the main my Dissertation submitted in 1932 to the Harvard University, Cambridge, Mass. U.S.A., in partial fulfilment of the requirements for the Doctorate of Philosophy. The five years that have elapsed since 1932 have been utilised in securing new material on the subject and considerable additions have been made in the light of this new material.

Just about ten days ago when I visited Sāranātha, Benares, I met Bhikkhu Ānanda Kausalyāyana in the Mūlagandhakuṭivihāra. He spoke to me about a translation into English of the Vimuttimagga and immediately handed over to me the four fascicule of a 'draft-translation' by R. Yozai Ehara, Victor Pulle and G. S. Prelis (this last name is not quite legible). This is a cyclo-styled copy of a manuscript written in a beautiful hand. It contains a draft of the translation of the Vimuttimagga from Chapters III-XII with the omission of several passages which are not clear to the Translators.

As the printing of my book had sufficiently advanced, I could not make full use of the translation but I must say that in the portion that still remained to be printed, at three or four places, it enabled me to revise my interpretation. On pp. 311-314 of this translation, the translators have given the names of worms in a human body, in their Indian garb, but as long as these names cannot be identified with names actually found in Indian works, the restoration is only problematic.

In the main part of this book, I have attempted to give a very detailed synopsis of the Vimuttimagga and have compared it throughout with the corresponding passages from the Visuddhimagga. To facilitate this comparison, I have tried, wherever possible, to construe the Chinese text in Pali. Where the Chinese passages were not clear to me, I have either said so or indicated by a question-mark that the Pali or the English rendering given by me is merely a suggested rather than a certain interpretation. I have occasionally used Chinese characters

where my rendering was uncertain or where I thought they would be helpful for the better understanding of the Chinese Text. In my Introduction to this book, I have stated the problem suggested by the comparative study of the two texts, have summarised the available material on the same and have drawn my conclusions.

In the printed pages of this book, several mistakes have unfortunately crept in. The difficulty of securing in India the right Chinese types and the still greater difficulty of securing compositors properly qualified to handle them, has been responsible for the wrong use of some Chinese characters. The necessary corrections have, as far as possible, been indicated at the end in 'Corrections and Additions'.

This book is not intended to satisfy the need of those scholars who would like to have the Vimuttimagga in its entirety, but the author will consider himself to be amply rewarded if it serves the purpose of giving an incentive to some young scholars for presenting to the world the complete work, in the near future.

I have to thank Prof. Vidhushekhar Bhattacharya, Prof. Beni Madhab Barua and Dr. Bimala Churn Law for having gone through the Introduction of this book and for making several suggestions. I have also to thank Mr. J. C. Sarkhel, Manager, Calcutta Oriental Press, for having taken great pains in the printing of this book.

And lastly, I have to acknowledge my indebtedness to the University of Bombay for the substantial financial help it has granted towards the cost of the publication of this book.

November, 1937. P. V. BAPAT

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ABBREVIATIONS

[Note—References are to the pages of the volumes except in the cases mentioned specifically otherwise.]

A.	Anguttaranikāya, P.T.S. edition.
Abhk.	Abhidharmakośa, translated into French by Louis de la Valeé Poussin. [Reference is to the chapter and page of the vol. in which the chapter is included].
Abhm.	Abhidhammāvatāra in Buddhadatta's Manuals (P.T.S.).
AbhmV.	Abhidhammattha-Vibhāvinī, ed. by Rev. Sumangala, Colombo (1898).
Abhs.	Abhidhammatthasangaha, P.T.S. edition.
A.M.B.	Aspects of Mahāyāna Buddhism and its relation to Hīnayāna by N. Dutt (1930).
B.	Buddhaghosa.
Bagchi	Le Canon Bouddhique en Chine.
B.D.	The Bodhisattva Doctrine in Buddhist Sanskrit Literature by Har Dayal.
Chin. Dhs.	Der Chinesiche Dharmasangraha von Weller (1923).
Cm.	Commentary; added after the abbreviation of a work means commentary on that work.
Cp.	Cariyāpiṭaka, P.T.S. edition.
Corr.	Corresponds to
D.	Dīghanikāya, P.T.S. edition.
Dh. or Dhp.	Dhammapada [ref. to the verse].
DhsA.	Dhammasangaṇi-Aṭṭhakathā i.e. Aṭṭhasālinī.
DhsCm.	Dhammasangaṇi-Commentary i.e. Aṭṭhasālinī.
diff.	Different, differs.
Dīpa.	Dīpavaṃsa, edited by Oldenberg.
E. R. E.	Encyclopaedia of Religion and Ethics.
expl.	Explanation.
g.a.	Generally agrees.
id.	Identical.
Kimura	The Original and Developed Doctrines of Indian Buddhism (in charts).

M.	Majjhimanikāya, P.T.S. edition.
Madhy.	Maddhyamaka-kārikā with Vṛtti (Bib. Buddhica vol. IV).
Mal.	Malalasekara, The Pāli Literature of Ceylon.
Mv.	Mahāvaṃsa, Geiger's edition.
Mvy.	Mahāvyutpatti, Japanese edition in Sanskrit, Tibetan and Chinese by Sakaki.
n	Added after a figure means notes on that page.
N.C. or n.c.	Nothing corresponding.
p.a.	Partly agrees.
Peṭ.	Photographic copy of the Mass. of Peṭakopadesa by Hardy, preserved in the State Library in Berlin. Burmese edition printed in the Zabu Meit Swe Press, Rangoon (1917).
Przyluski	La légend de l'empereur Aśoka.
Ps.	Paṭisambhidā, P.T.S. edition.
Pṭk.	Specimen des Peṭakopadesa von Rudolph Fuchs, Berlin, 1908.
Pṭn.	Paṭṭhāna, P.T.S. edition.
q.d.	quite different.
r.a.	roughly agrees.
r.c.	roughly corresponds.
S.	Saṃyuttanikāya.
S.A. or s.a.	substantially agrees.
S.D. or s.d.	slightly different.
Śik.	Śikṣāsamuccaya (Bib. Buddhiça).
S.N., SN. or Sn.	Suttanipāta, reference to the number of stanzas.
Sph.	Sphuṭārthābhidharmakośavyākhyā [Bib. Buddhica, vol. XXI.].
Sv.	Sāsanavaṃsa (P .T.S. ed.).
Tak.	Taisho edition of the Vimuttimagga in the Chinese Tripiṭaka (vol. 32. pp. 399-461) edited by Takakusu and Watanabe.
Upa.	Upatissa.
Vbh.	Vibhanga, P.T.S. edition.
Vim.	Vimuttimagga, popular Chinese edition printed at Bi-ling in the province of Kiang-Su (1918). The references are to the number of the book, page (the reverse side of the page being indicated by the addition of the letter 'a' to the number) and column.

Vis. Visuddhimagga, edited by Henry Clark Warren and Prof. D. Kosambi, the references being to the number of chapters and paragraphs. [To be published in the Harvard Oriental Series].

Winternitz Geschichte der Indischen Litteratur, Zweiter Band.

Note :—The references to the Commentary of the Visuddhimagga are to the edition of the same published in P. G. Muṇḍyne Piṭaka Press, 1909, unless otherwise mentioned. The references to the synopsis of the Vimuttimagga are indicated merely by the number of pages without putting any word before 'p.' That is to say references like 'p. 5, p. 27,' indicate that the reference is to the synopsis of the Vimuttimagga, which forms the main part of this dissertation. Any remarks or comments by the writer are put in square brackets. The Roman figures in the marginal notes of the synopsis refer to the chapters of the Visuddhimagga and the following Arabic figures show the number of the paragraph. I have not adopted any European or American transliteration-system of the Chinese sounds, but I have generally followed Nanjio in indicating the Chinese sound by its closest equivalent in the Indian sound-system, except in the case of some names which are more easily recognised in their transliterations used by previous writers. I find this more convenient, especially when the Chinese sound represents an originally Indian sound. The letters a, b, c used after the number of pages of the Taisho edition by Takakusu and Watanabe indicate respectively the upper middle and lower sections of the page. The figures after these letters indicate the number of columns beginning from the right.

SUMMARY OF THE INTRODUCTION

1. Vimuttimagga in its Chinese translation Cie-t'o-tāo-lun.
2. Translated into Chinese by Seng-chie-po-lo.
3. Similarity between the Vimuttimagga and the Visuddhimagga and four possible theories to explain the similarity.
4. Prof. Nagai's view.
5. Dr. Malalasekar's comment on the above and his suggestion about the solution of the problem.
6. This question can be decided only on the merits of the evidence, internal and external.
7. General account of the Vimuttimagga.
8. Correspondences between the chapters of the Vimuttimagga and the Visuddhimagga.
9. Similarity between the two books due to the common sources or common material upon which both the authors draw, such as

   (i) Pāli Texts, (ii) Porāṇas, (iii) Pubbācariyās, (iv) Aṭṭhakathās, (v) Peṭaka, (vi) A verse ascribed to Sāriputta by both the authors, and (vii) Some unidentified sources.

10. Similes, metaphors and illustrations.

    (i) Common to both the Texts.

    (ii) Peculiar to Upatissa.

10. Dis-similarity between the two texts.

    (A) Dis-similarity in doctrinal points.

    (i) Kammaṭṭhānas, (ii) Kasiṇa-maṇḍala, (iii) Extension of the Brahmavihāra-nimitta, (iv) Cariyās, (v) Rūpās, (vi) Jhānangas, (vii) Indriyas, (viii) Anulomañāṇa, (ix) Nevasaññā-nāsaññāyatana-samādhi, (x) Asaññī-samādhi.

    (B) Dis-similarity in treatment.

    (i) Interpretation of words and expressions.

    (ii) Different treatment in whole sections.

    (iii) One goes into more details where the other does not go.

    (iv) Upatissa introduces altogether new matter, which is not found in Buddhaghosa.

12. Reference to other views on doctrinal points:
    (A) Those that have been mentioned by both the authors.
    (B) Those that have been referred to by one author and found to be exactly tallying with the views of the other. Light thrown on such passages by Dhammapāla's comment.
13. References to proper names.
    (i) Texts, (ii) Places, (iii) Personages.
14. Transliterations of Indian words.
15. References to a Caṇḍāla.
16. Style of the Vimuttimagga as we have it in its Chinese version and the method of the translation.
17. Review of all the internal evidence and the external evidence of Dhammapāla.
18. Dhammapāla.
    The author of Paramattha-mañjūsā, the Commentary on the Visuddhimagga, and the author of the Commentaries on the Thera-Therī-Gāthā, Petavatthu, Vimānavatthu, Netti-pakaraṇa, etc. is the same. Belonged to the same tradition and school as that of Buddhaghosa and did not live long after him—perhaps within two centuries—and therefore there is no reason to doubt his testimony.
19. Abhayagiri School—Its history.
    Indian monks went to Abhayagīrivihāra.
20. Who was Upatissa? Where and when did he compose the book? In what language did he write his book? What do we know about him from the Vimuttimagga? Discovery of a Tibetan version of a chapter of the Vimuttimagga. Indian origin of the Vimuttimagga.
21. First of the four theories can be accepted.
22. Kalyāṇa-mittas.

INTRODUCTION

Vimuttimagga and its Chinese translation.

It is nearly eighteen years since Prof. M. Nagai of the Imperial University, Tokyo, Japan, pointedly brought to the notice of Buddhist scholars the existence, in the Chinese Buddhist literature, of a book called Ciê-t'o-tāo-lun, 解脫道論, or Vimuttimagga as he rendered it in Pāli.[1] This book is the same as is numbered 1293 in Bunyiu Nanjio's catalogue of the Chinese Translation of the Buddhist Tripiṭaka,[2] although Nanjio gives 'Vimoksha-mārga-śāstra' as the Sanskrit rendering of the Chinese title. Nanjio further tells us that this book was composed by the Arhat Upatishya or Sāriputra[3] and was translated into Chinese by Seng-chie-po-lo 僧伽波羅 in 505 A.D.[4] in the Liān dynasty (A.D. 502-557). This book is divided into twelve chapters in twelve fasciculi or Chinese books.

Nanjio gives us no information about Upatiṣya, or Upatissa as we may say in Pāli; but he gives us some information about Seng-chie-po-lo.[5] The name Seng-chie-po-lo, or, San-chie-pho-lo as Nanjio transliterates it, is explained in the Biography of the

1. J.P.T.S. 1917-19, pp. 69-80. Notice of the same has been taken by subsequent writers. See Preface (p. vi) to the translation of the Visuddhimagga by Pe Maung Tin (1922); B. C. Law, The Life and Work of Buddhaghosa (1923), pp. 70-71, foot-note; also Foreword to the same book by Mrs. C. F. Rhys Davids; Malalasekara, Pali Literature Ceylon (1928); Vasudeo V. Gokhale, Pratītya-samutpāda-śāstra des Ullangha, (Bonn, 1930), p. 10, foot-note 2; A. P. Buddhadatta, Introduction to the Saddhammapajjotikā (1930-31), pp. vii-viii; Nyanatiloka, Introduction to his German Translation (p. 6) of the Visuddhimagga (1931); Mrs. C. F. Rhys Davids, A Manual of Buddhism for Advanced Students (1932), p. 31.

2. Also in Katalog des Pekinger Tripiṭaka von Prof. Alfred Forke, Berlin, 1916, p. 11, No. 63; Hobogirin, Fascicule annexe, No. 1648.

3. Nanjio perhaps so conjectures as the name 'Upatiṣya' was also used in connection with Śāriputra. See M. i. 150.

4. Bagchi (p. 418) gives 519 A.D.

5. This information is given in the Continued Biography of Worthy Monks 續高僧傳; also compare Bagchi, pp. 415-418. Przyluski, gives in his introduction pp. xi-xii to 'La légend de l'empereur Aśoka' some information about him.

Buddhist worthy monks as Chun-yān 衆 養 community-nourishment (Sangha-bhara) or Seng-khai 僧 鎧 (Sangha-varman) community-armour. These translations help us to restore the name Seng-chie-po-lo to Sangha-bhara or Sangha-varman, but the Chinese po-lo may also be rendered as pāla and so it is not unlikely that the name was Sangha-pāla as Prof. Nagai restores it.[1] Sangha-pāla was a samaṇa from Fu-nān or Bu-nān (扶 南) Siam or Cambodia. He went to China and there translated some ten or eleven works. While he was in China, he became the disciple[2] of an Indian monk named Guṇabhadra (Kiu-nā-phu-tho),[3] who himself came to China in 435 A.D. and was working on translations till 443 A.D. We further learn from Bunyiu Nanjio's catalogue that this Guṇabhadra was a noted scholar of the Mahāyāna school. We are also told there (pp. 415-416) that "he was a śramana of Central India, a Brahman by caste and nicknamed the Mahāyāna on account of being well acquainted with the doctrine of Mahāyāna." On his way to China Guṇabhadra visited Sīhala-dīpa (Ceylon).[4] If we look at the list of books translated by him, we find along with several Mahāyāna works, two books of the Hīnayāna school, Saṃyuktāgama Sūtra and Abhidharmaprakaraṇapāda. This shows that Guṇabhadra was also interested in Hīnayāna. He worked on translations till 443 A.D. and died in 468 A.D. in his seventy-fifth year. We learn from Nanjio that San-chie-pho-lo or Sangha-pāla worked on his translations from 505-520 A.D. and died in the year 520 while he was in his sixty-fifth year.[5] The Biography of the Buddhist Worthy Monks referred to above tells us that Sanghapāla was a very brilliant and highly precocious boy. As soon as he came of age to begin his study, he left the worldly life and specialized himself in the study of the Abhidhamma. Having heard the name of the country of China as famous for the study of the Dhamma, he took a boat and went to that

1. S. Lévi (J.As. 1915, p. 26) does not think this to be correct.

2. Bagchi, Przyluski, following P. Pelliot, consider this as impossible; also see B.E.F.E.O., III, p. 285. It is suggested that probably there is a confusion with another name Guṇavṛddhi.

3. 求 那 跋 陀; Nanjio (pp. 415-16) adds one more character lo 羅

4. Taisho, 50. 344a. 18.

5. M. Pelliot [B.E.F.E.O., III, p. 285] says 'C'est une inadvertance'. He gives 524 A.D. Bagchi [p. 416], Przyluski [Introd. p. XII] follow Pelliot.

country. We have here no information as to who brought Upatissa's Vimuttimagga to China. But judging from the fact that Sanghapāla was quite young when he came to China and from the fact that Guṇabhadra, on his way to China, visited Ceylon, it seems not unlikely that the work was brought to China by Guṇabhadra when he went to that country in 435 A.D.

This book Vimuttimagga of Upatissa bears such a close similarity, as will be seen from the synopsis of the book, with Buddhaghosa's Visuddhimagga that we cannot explain it as merely a matter of accident. Now, Buddhaghosa, who came to Ceylon and composed the Visuddhimagga and at least the Commentaries on the Four Nikāyas, was a contemporary of King Mahānāma who was crowned in Ceylon in or about 413 A.D.[1] Vimuttimagga similar to Visuddhimagga.

Ceylonese tradition assigns the arrival of Buddhaghosa in Ceylon to the year 965[2] after the death of the Buddha. According to the Ceylonese tradition[3] the Buddha died in 543 B.C. That gives us 422 A.D. as the date of Buddhaghosa's arrival in Ceylon. Visuddhimagga was the first work of Buddhaghosa after his arrival in Ceylon. It was this book that proved his ability to undertake the larger work of re-translating the Sinhalese Aṭṭhakathās into the Māgadhī language. So it seems very probable that by the time Guṇabhadra came to Ceylon, Buddhaghosa's Visuddhimagga was also well-known.

Now here is a problem. Upatissa's Vimuttimagga, as we have it now in its Chinese translation, bears a very close resemblance to Buddhaghosa's Visuddhimagga. It cannot be a matter of mere coincidence. It will have to be accounted for in one or the other of the following ways:—

(1) That Buddhaghosa had Upatissa's Vimuttimagga before him, that he took the framework of Upatissa's Vimuttimagga and amplified it with his sholastic erudition. Four possible theories.

1. Mal. pp. 76, 81, 96; Max Müller, S.B.E., Vol. X, p. 15 gives 410-432 A.D. as the period of Mahānāma's reign; Rhys Davids gives 413 A.D., Vol. II, p. 886 of E.R.E.; Winternitz (Geschichte der Indischen Litteratur, Vol. II, p. 152) gives 413 A.D.; Geiger gives 458-480 A.D. as the date of the reign of King Mahānāma, p. xxxix, Intr. to Mahāvaṃsa-Translation.

2. Mal. p. 81. 3. Mal. p. 15.

(2) That Upatissa had Buddhaghosa's book before him and that he abridged it by cutting down several chapters and at the same time introduced several modifications in consistency with the doctrines and views of the school to which he belonged.

(3) That both these books go to some old common source like the Aṭṭhakathās upon which both of them draw, each treating and interpreting the same old material in consistency with the doctrines and views of the school of each.

Still another possibility is suggested.

(4) That the main part of Upatissa's Vimuttimagga might have been composed before Buddhaghosa's Visuddhimagga, and that some portions might have been added to this book by Saṅghapāla who translated the book into Chinese under the influence of the Mahāyāna school.[1]

Let us see if we can find any justification for any of these theories or whether we can arrive at any decisive conclusion at all.

Prof. Nagai's views.

Prof. M. Nagai seems to hold the view given as 4 above.[2] He identifies Upatissa, the author of the Vimuttimagga, with one Upatissa who is mentioned in the list of the great Theras who handed down the Vinayapiṭaka from the time when Mahinda came to Ceylon.[3] He points out that Pāli Samantapāsādikā, as well as its Chinese translation by Sanghabhadra in 488 A.D., gives an anecdote of Upatissa and his two disciples, Mahāsumma and Mahāpaduma, showing that Upatissa as a teacher of the Vinaya was held in high esteem. He gives another anecdote which tells us how Mahāpaduma cured the queen, wife of King Vasabha, of an illness. This King Vasabha was crowned, according to Wijesinha, in 66 A.D.[4] So, Prof. Nagai concludes that this Upatissa, who is mentioned in the list of the Theras that handed down the Vinaya, who was held in great respect by the Sangha and who was a contemporary of King Vasabha [who was crowned in 66 A.D.], is the author of the Vimuttimagga, and that Buddhaghosa had probably this book before him when he wrote the Visuddhimagga.

1. J.P.T.S. 1917-19, p. 79.

2. J.P.T.S. 1917-19, pp. 71, 78, 79.

3. See Vin. v. 3.

4. J.P.T.S. 1917-19, pp. 73, 74; Mal. (p. 49) gives the period of Vasabha's reign as 65-109 A.D. approximately.

Here, however, we do not find any other proof adduced by Prof. Nagai to identify him with the author of the Vimuttimagga. His main reliance is on the fact that there happens to be one Upatissa mentioned in the list of the Theras who handed down the Vinaya and about whom the Samantapāsādikā in its Pāli as well as Chinese version gives some anecdotes.

Dr. Malalasekara's view.

Dr. Malalasekara, having considered this opinion of Prof. Nagai, suggests[1] that there is no reason to conclude that the Visuddhimagga is a revised version of the Vimuttimagga, as Prof. Nagai suggests. "If we suppose," says he, "that the Vimuttimagga was the result of books brought by Guṇabhadra of Mid-India, from his travels in Ceylon and other Hīnayāna countries, the solution of the problem seems clear. Both authors drew their inspiration from the same source." He suggests that although Buddhaghosa came to Ceylon to study the Sinhalese Aṭṭhakathās which were genuine, there might still have been *some* Commentaries in India, which were studied in that country with traditional interpretation handed down through centuries. "If then it is assumed," concludes Dr. Malalasekara, "that the Vimuttimagga found its way into China by way of some of the schools which flourished in India at that time, and which studied the Canon in the more or less traditional method, it would not be difficult to conclude that the Visuddhimagga and the Vimuttimagga are more or less independent works written by men belonging to much the same school of thought—the Theravāda." This view coincides with the third of the probable theories that we suggested above.

These conflicting views on the subject of the inter-relation between Upatissa's Vimuttimagga and Buddhaghosa's Visuddhimagga prompted me to make a comparative study of both these texts and I intend in the following pages to submit the results of my study on this subject.

We shall have to decide this question of the inter-relation between these two texts after thoroughly investigating the evidence, internal and external, that is available to us.

Let us first see what internal evidence we can get from the comparative study of both these books which form the main part of this dissertation. We shall, of course, go into more details of the Vimuttimagga than those of the Visuddhimagga, as the former is much less known than the latter.

1. Mal. pp. 86, 87.

General account of the Vim.

The Vimuttimagga is divided into twelve chapters in twelve fasciculi or Chinese books. The division of the books seems to be based on no other principle but the convenience of the size of each book, while the division of the chapters is more systematic, being based on the proper division of the subject matter.

The first chapter is merely introductory in which Upatissa, the author of the Vimuttimagga, takes up the following stanza:

> *Sīlaṃ samādhi paññā ca vimutti ca anuttarā*
> *anubuddhā ime dhammā Gotamena yasassinā.*[1]
>
> [A. ii. 2; D. ii. 123].

as the basis for his whole work. In the introductory chapter, he comments on this stanza and says why he must show the Way to Deliverance (*vimutti*). In the second chapter, Upatissa gives the classification of *Sīla*, conduct. In the third chapter, he discusses the various kinds of practices of purification (dhutas). In the fourth, he gives the classification of concentration (*samādhi*). In the fifth chapter called 'Search for the Best Friend' (*Kalyāṇa-mitta-pariyesanā*), Upatissa discusses the qualities of the best friend and tells us the ways and means to find out such a friend. The sixth chapter is devoted to the discussion of the different types of character or disposition (*cariyā*). The seventh chapter enumerates the various devices or helpful means (*kammaṭṭhānāni*) to attain the concentration and further shows how they can be thoroughly understood. The eighth chapter is the longest chapter and is divided into five parts. This whole chapter shows in a detailed manner how all those devices (or *kammaṭṭhānāni*) could be used to induce concentration. The ninth chapter treats of the five miraculous powers which one attains as a consequence of mastery over the various practices of concentration. The tenth chapter gives the classification of insight (*paññā*). The eleventh chapter, divided into two parts, gives a detailed treatment of the five means (*upāyā*), insight into which helps one to be free from darkness of ignorance and helps one to cut off craving and to attain noble wisdom (*ariyā paññā*). The twelfth chapter, also divided into two parts, treats of penetration into the Truths by means of Purities (*visuddhiyo*) and Insights (*ñāṇa*), by accomplishing which one reaches the Fruit of holy life culminating in Arhatship.

1. P. 1; Conduct, Concentration, Insight and unsurpassable Deliverance—these dhammas the Illustrious Gotama understood in succession.

Thus it will be seen that all these chapters contain an exposition of the topics mentioned in the introductory stanza, namely, conduct (*sīla*), concentration (*samādhi*), insight (*paññā*) and deliverance (*vimutti*). The following table shows the correspondence of the chapters of the Vimutti-magga with those of the Visuddhi-magga:—

Comparison of the chapters of Vim. & Vis.

Vimuttimagga	Visuddhimagga
I Introductory	Nothing Corresponding
II *Sīla-pariccheda*	I *Sīlaniddesa*
III *Dhutāni*	II *Dhutanga-niddesa*
IV *Samādhi-pariccheda* V *Kalyāṇamitta-pariyesanā* VI *Cariyā-pariccheda* VII *Kammaṭṭhāna-pariccheda*	III *Kammaṭṭhāna-gahaṇa-niddesa*
VIII *Kamma-dvāra* [or *kamma-mukha* (?)]	
Part one	IV *Paṭhavī-kasiṇa-niddesa*, paragraphs 21-138.
Part two	IV *Paṭhavī-kasiṇa-niddesa*, IV. 139—to the end of the chapter. V *Sesa-kasiṇaniddesa*, paragraphs 1-23. X *Āruppaniddesa*
Part three	V *Sesa-kasiṇa-niddesa*, paragraphs 24-26. VI *Asubha-niddesa* VII *Cha-anussati-niddesa*
Part four	VIII *Anussati-kammaṭṭhāna-niddesa*
Part five	IX *Brahmavihāra-niddesa* XI *Samādhi-niddesa*
IX *Pañca abhiññā*	XII *Iddhividha-niddesa* XIII *Abhiññā-niddesa*

Vimuttimagga	Visuddhimaggā
X *Paññā-pariccheda*	XIV *Khandha-niddesa* paragraphs 1-27.
XI *Pañca upāyā* Part one	XIV *Khandha-niddesa*, paragraphs 27-the end. XV *Āyatana-niddesa* XVII *Paṭiccasamuppāda-niddesa*
Part two	XVI *Indriya-sacca-niddesa*, paragraph 13—to the end (the part on *sacca* only).
XII *Sacca-pariccheda* Part one	XVIII *Diṭṭhivisuddhi-niddesa* XIX *Kankhāvitaraṇa-visuddhi-niddesa* XX *Maggāmaggañāṇa-dassana-visuddhiniddesa* (in part). XXI *Paṭipadā-ñāṇadassana-visuddhi-niddesa*, paragraphs 1-28.
Part two	XXI *Paṭipadā-ñāṇadassana-visuddhi-niddesa*, paragraph 29-to the end. XXII *Ñāṇadassana-visuddhi-niddesa*. XXIII *Paññābhāvanānisaṃsa-niddesa*.

This is only a rough correspondence between the different chapters of the two books, some chapters, especially the last three or four, of the Visuddhimagga being inextricably mixed up in the two parts of the twelfth chapter of the Vimuttimagga.

This brief resumé of the contents of the two books at once reveals the fact that there is more than superficial agreement between these two books. Let us go into more details.

Common sources.

It is a well-known fact that in the Visuddhimagga, Buddhaghosa very often refers to, or quotes from, older authorities which he specifically names, such as the Vibhanga, the Paṭisambhidā, the Niddesa, the Peṭaka, the Aṭṭhakathās on the Nikāyas, or alludes to by some general name like Pāli, Porāṇas, Pubbācariyas, or Aṭṭhakathās. Sometimes, he merely says, 'So it has been said (*vuttaṃ h'etaṃ*)', without giving any indication as to

what source he refers to. Now it is remarkable to note that there are many correspondences between the several passages in the two books that are due to these common sources of the texts from Pāli, or from the Porāṇas, Pubbācariyas or from the Aṭṭhakathās. We find several passages which are found in both the texts in identical, or almost identical words and attention is drawn to these, from time to time, in the main part of this dissertation. We shall indicate here only a few outstanding cases.

(i) Passages from the Pāli Texts.

Passages from the Pāli.

Among the Pāli texts, the first four Nikāyas, the Vibhanga and Paṭisambhidāmagga are the texts on which both Upatissa and Buddhaghosa mostly draw. The passages, for instance, taken as texts by Upatissa for the exposition of the trances or anussatis (except that of *Upasama*), or iddhis, or *nirodha-samāpatthi* are the same as those given by Buddhaghosa; for they all avowedly go to one and the same common source. The explanation of *ācāra-gocara* in the second chapter of the Vimuttimagga (p. 11) is the same as that in Buddhaghosa; for, both of them draw upon the Vibhanga. The explanation of iddhis (p. 86) goes back to the common source of the Paṭisambhidā. The explanation of some of the questions regarding *Nirodha-samāpatti* (p. 128) is based on the Cūḷavedalla-sutta (no. 44 of the *Majjhimanikāya*). The passage taken for the exposition of *ānāpānasati* and its advantages (p. 69) are taken by both the authors from S.v. 322, and M. iii. 82 respectively.

In addition to these, there are scores of passages, too numerous to be mentioned here, taken from the Pāli texts quoted by both the authors, as authorities or illustrations of a point under discussion. In some cases Buddhaghosa merely alludes to a passage by giving the introductory words or by giving the name of a sutta, while Upatissa gives the same passage in full. For instance, while explaining the disadvantages or dangers of worldly pleasures (*kāmesu ādīnavā*) Buddhaghosa merely refers to the passage in the Majjhimanikāya, sutta 22, beginning with *appassādā kāmā*, while Upatissa gives, in full, the passage (p. 44) including the similes of a skeleton of bones, a piece of flesh, a torch of grass or reed, a dream, a fruit, or a thing begged and so on. In another place, Buddhaghosa merely refers, for the explanation of *vijjā* and *caraṇa*, to the Ambaṭṭha[1] and the

1. D. i, sutta no. 3.

Bhayabherava[1] suttas, while Upatissa gives the full explanation as given in these suttas.[2]

Porāṇas.

(ii) Porāṇas.

There are several passages quoted by Buddhaghosa from Porāṇas and some of these passages are found in Upatissa's Vimuttimagga in almost similar words. For instance, a number of the verses at the end of chapter XVIII of the Visuddhimagga, about the inter-dependence of 'name' and 'form' are found in the Vimuttimagga[3] in almost similar words, the variations being noted in the detailed synopsis of the Vimuttimagga. Likewise, the similes of a lamp (*padīpa*), the sun (*suriya*) and a boat (*nāvā*) given in the Visuddhimagga XXII. 92, 95, 96 are found in the Vimuttimagga in identical words.[4]

Pubbācariyas

(iii) Pubbācariyas.

The passage explaining the arising of the different consciousnesses of the eye, ear, nose, etc. ascribed by Buddhaghosa in XV. 39 to Pubbācariyas (Former Teachers), is found in the Vimuttimagga[5] in a slightly varied but fuller form.

Upatissa refers several passages to former teachers and some of these are found with slight variations in Buddhaghosa's Visuddhimagga although Buddhaghosa does not make mention of any former teachers in that connection. For instance, Upatissa says[6] (7.3a.3) that former teachers have mentioned four ways of cultivating *ānāpānasati*, which he gives as *gaṇanā*, *anubandhanā*, *ṭhapanā*, and *sallakkhaṇā*, while Buddhaghosa in VIII. 189, gives these four ways, and in addition four more without saying anything about former teachers. While treating of the *Catudhātuvavatthāna*, Upatissa says (8.15.1) that former teacher have given ten[7] ways in which this *vavatthāna* can be done whereas Buddhaghosa speaks in XI. 86 of thirteen ways without speaking of any former teachers. In his treatment of divine ear (*dibbasota*), *Upatissa* speaks of the way, according to some teachers, of developing the power of divine hearing and says that the *yogāvacara* begins first with giving his attention to the sounds of worms residing within his body.[8] Buddhaghosa speaks in XIII. 3, without any mention of former teachers, of the sounds of these worms residing within one's body.

1. M. i. sutta no. 4.
2. p. 63.
3. pp. 113, 116.
4. p. 119.
5. p. 101.
6. p. 70.
7. p. 82.
8. p. 88.

(iv) Aṭṭhakathās.

Aṭṭha-kathās.

There are some passages quoted from the Aṭṭhakathās by Buddhaghosa. For instance, in the chapter on the *Asubhanimitta*, he quotes a very long passage (VI. 19-22), showing in a detailed manner how the *yogāvacara* should go to a place where he can find the *asubhanimitta*. This whole passage is found in the Vimuttimagga[1] (6.3a.2-6.5a.3) with a slight variation consisting of the omission of the repeated phrases. Similarly, while speaking of the first four kasiṇas, the kasinas of the Earth, Water, Fire and Wind, both the authors seem to be referring to the same Aṭṭhakathās; for we find correspondence in their treatment even to the details. In the quotation given by Buddhaghosa IV. 22, we have a reference to the size of the nimitta, *suppamattaṃ vā sarāvamattaṃ vā*, as big as 'a winnowing-basket or a water-bowl.' Exactly the same idea, expressed in identical words, is found in the Vimuttimagga.[2] Similarly, in the treatment of the *kasiṇa* of Wind, Buddhaghosa gives a quotation from the Aṭṭhakathās, where we find a mention of the top of a sugar-cane, or of a bamboo (V.9). We find the same mention in the Vimuttimagga.[3] The remarks by both the authors about the natural and artificial *kasiṇa* in the case of the first four kasiṇas agree and we may explain this as due to the same common source of the Aṭṭhakathās.

A quotation from the Peṭaka

(v) In the Visuddhimagga IV.86, Buddhaghosa gives a passage from the Peṭaka showing how the five factors of a trance are the opposites of the five hindrances (*nīvaraṇāni*). In the Vimuttimagga (4.17.1), we find exactly the same quotation ascribed by Upatissa to a book called Sān Tsāng[4] 三藏.

A common verse

(vi) In the Visuddhimagga XIV.48, Buddhaghosa gives the following verse ascribed to Sāriputta, where we are told of the size of the *sensitive* part (*pasāda*) of the eye:

> *Yena cakkhappasādena rūpāni manupassati*
> *parittaṃ sukhumam etaṃ ūkāsirasamūpamaṃ.*

Now in the Vimuttimagga[5] (10.2.1), we have the same verse in almost identical words. Instead of *ūkāsira*, Upatissa, as far as can be seen from this Chinese translation, uses the word *ūkā* only.

1. p. 60. 2. p. 44 3. p. 58.

4. p. 49; the same passage is quoted in DhsCm. p. 165 and Dhammapāla in his commentary on the Visuddhimagga refers to Peṭaka at least three times (pp. 153, 194, 874) almost in a similar context.

5. p. 96.

Some unidentified source.

(vii) Over and above these cases, where the common source of the parallel passages can be definitely ascertained, there are others where the similarity is distinctly seen, although the common source may not be known.[1] For instance, in the chapter on the 'Search for the Best Friend' (*Kalyāṇa-mitta-pariyesanā*), Upatissa mentions[2] the seven qualities of the best friend which are identical with those given by Buddhaghosa in the verse III.61. Likewise, the comment on the word *sikkhati*, as given by Upatissa,[3] is word for word the same as is found in the Visuddhimagga VIII.173. So also, the comment on the word *anubandhanā* in the Visuddhimagga VIII.196 is the same as Upatissa's comment on the same word.[4] Upatissa also gives a passage[5] which corresponds to Buddhaghosa's four nayas, *ekattanaya, nānattanaya, abyāpāranaya, evaṃdhammatānaya* given by Buddhaghosa in XVII.309-313 and XX.102.

Similes, metaphors, illustrations.

We also find several similes and metaphors which are common to both of our texts, either because they are taken from a common source or because one has borrowed from the other. The parable of a mountain-cow (*gāvī pabbateyyā*) in the Visuddhimagga IV.130, taken from an older source (A.iv.418-19), is given by Upatissa.[6] The simile of a young calf (*dhenupaka vaccha*) given by Buddhaghosa in IV.174 is also given by Upatissa.[7] The simile of a saw (*kakaca*) used for cutting wood, given by Buddhaghosa in VIII.201-203 to illustrate how attention is to be directed to the wind of breath as it comes in and goes out, is found in the Vimuttimagga.[8] The simile of the same as given in the Kakacūpama sutta (No. 21 of Majjhimanikāya) is given by Upatissa in another place[9] to illustrate how one should see the disadvantages in ill-will. This corresponds to Buddhaghosa's mention of the same in IX.15. The similes of a drum and sound[10] (B.XVIII.6.), a lame man and a blind man[11] (B.XVIII.35.), flash of lightning and a city of Gandharvas[12] (B.XX.104.) are found in the Vimuttimagga. The Mahābhūtas are compared by Upatissa to three sticks reclining upon one another.[13] This corresponds to Buddhaghosa's simile in another context where he shows the inter-dependence of

1. Probably it may be some *ācariyamata*.
2. p. 32. 3. p. 70. 4. p. 70.
5. p. 115. 6. p. 51.
7. p. 52; also cf. Peṭ., Bur. ed. p. 131: *vaccho khīrapako va mātaraṃ*.
8. p. 70. 9. p. 78. 10. p. 113.
11. p. 113. 12. p. 116. 13. p. 96.

nāma and *rūpa* thus: *yathā hi dvīsu naḷakalāpisu aññamaññaṃ nissāya ṭhapitāsu* in XVIII.32. Upatissa in 11.14.10 gives a simile 'like a man who takes water from some one place in the ocean, tastes it with his tongue and knows all the water in the ocean to be salty'.[1] This corresponds to Buddhaghosa's *eka-jala-bindumhi sakala-samudda-jalarasaṃ viya*, 'as the taste of all water in the ocean is in one drop of water from it' (XVI. 60), used in a different context. Even the illustration of *devānaṃ devāyatanam iva*, given by Buddhaghosa in X.24.31 while explaining the meaning of the word *āyatana*, is found in the Vimuttimagga.[2] The similes of the continuous flame[3] of a lamp, a moth[4] falling into a lamp, or the flame of a lamp in a quiet place,[5] which are very common in Buddhist literature, are given by both Buddhaghosa and Upatissa. So also Upatissa, like Buddhaghosa, gives the similes of the striking of a bell and the fluttering of wings by a bird to illustrate *vitakka*, and the similes of the merging sound and the wheeling round of a bird to illustrate *vicāra*.[6]

There are several other similes which are peculiar to Upatissa. He has given some protracted similes. For instance, there is a beautiful long-protracted simile of a king who is asleep,[7] who hears the sound of a knock on the door, wakes up, instructs a servant to have the door opened, sees his gardener coming with a mango-fruit, eats the mango-fruit which the queen cuts and gives to him, gives his judgment about the fruit and goes back to sleep again. This simile is given to illustrate the whole process of thought when an object is seen through the sense-aperture of the eye.[8] Another protracted simile given by Upatissa to illustrate the inter-relation of the different factors of Dependent Origination (*paṭicca-samuppāda*), and to show that the round of birth and death is without a beginning and without an end, is that of a seed and the rice-plant.[9]

Upatissa illustrates the distinction between *upacāra* and *appanā* by some beautiful similes. *Upacāra* is like a boat on water full of waves; *appanā* like a boat on water where there is no wind. *Upacāra* is like a young boy, *appanā* like a strong

1. p. not quoted. 2. p. 55. 3. p. 114. 4. p. 115.
5. Vis. XIV. 139, '*nivāte dīpaccīnaṃ ṭhiti viya cetaso ṭhiti*'; cf. Aṭṭhasālinī, p. 119.
6. p. 46.
7. pp. 101-02; for a closely allied simile, see Aṭṭhasālinī pp. 279-80, § 573.
8. p. 102. 9. p. 104.

man. *Upacāra* is like a blind man, *appanā* like one who is not *blind*. *Upacāra* is like a man who recites suttas only after a long time and so forgets; *appanā* is like one who recites suttas constantly and so does not forget (4.7.8.-4.7a. 4). This simile of the recitation of the suttas seems to be a favourite one with Upatissa. He compares *vitakka* to a man who recites suttas in his mind, while *vicāra* is compared to one who meditates over the *meaning* of a *sutta*[1] (4.12a.10-4.13.1).

The distinction between *gotrabhū-ñāṇa and maggāñāṇa* is illustrated in this way. The former is like a man who has only one foot outside the threshold of a burning city, while the latter is like one who has put both his feet outside the city.[2] There is a most apt simile given by Upatissa to illustrate the cultivation of equanimity (*upekkhā*) after the cultivation of friendliness (*mettā*), compassion (*karuṇā*) and rejoicing or delight (*muditā*). Just as a man when he sees his relative coming back, after a long absence in a far-off country, pays attention to him for some time, but, later on, as time passes by, he becomes indifferent to him'.[3] There is another very appropriate simile to illustrate the behaviour of a *yogāvacara* with his master. 'Like a newly married bride going to wait upon her father-in-law and mother-in-law, the *yogāvacara* should have a sense of conscientiousness (*hiri*) and fear (*ottappa*), and should receive instructions from his master.'[4] Upatissa shows the appropriateness of the order of the Four Noble Truths by illustrating them with the simile of a physician who first sees the symptoms of a disease, hears the cause of it and then seeing the possibility of a cure, prescribes a suitable medicine for the cure of the disease.[5] The impurities of the body oozing out through its nine openings are compared to wine placed in a leaking pot[6] (8.22a.1). The simile of an iron ball red-hot with fire, that could be moulded into whatever thing one likes, is given by Upatissa (9.6a.5). With this may be contrasted the similes of a goldsmith and of a potter preparing, respectively, whatever ornaments and pots they like from the red-hot gold and well-kneaded earth (B.XII.2). To illustrate the unknown destiny of an Arhat, Upatissa gives the simile of red-hot iron beaten and giving out sparks. When it is dipped into water we do not know where the sparks disappear;[7] so we do not know anything

1. p 47. 2. p. 119. 3. p. 81. 4. p. 33. 5. p. 110.
6. p. 85; cf. p. 75. 7. p. 120; also cf. Sn. 1074, 1076.

about the destiny of an Arhat.[1] The simile of one who is afraid of a poisonous serpent is given by Upatissa in 5.17.7-8. One who wants to be free from upādānakkhandhas is compared to a man who wants to get rid of a poisonous serpent whom he has grasped unawares.[2] The simile of an elephant and a goad is often given by Upatissa. For instance, he says, one must apply oneself to a *samādhi-nimitta* for controlling oneself, just as a goad is applied to an elephant for controlling him.[3] To express harmfulness of a thing, Upatissa gives the similes of riding an elephant without a goad,[4] or of a man who, having a natural excess of the humor of phlegm, eats fatty things[5] or one who, having a natural excess of bile in his humors, takes hot drinks.[6] Upatissa gives another very beautiful and most appropriate simile. The four Great Elements (*mahābhūtāni*) are compared to three sticks reclining upon one another and the Derived Elements' (*upādā rūpāni*) are compared to the shadows of the three sticks. Like the three sticks, the Great Elements, depend upon one another, but the Derived Elements, although they are derived from the Great Elements, do not depend upon one another, like the shadows of the sticks.[7]

There are also some similes which Upatissa gives from some older sources. For instance, to illustrate the first four trances[8] of the realm of form, Upatissa gives the similes from M.i.276, 277-78. Buddhaghosa does not give these similes. Similarly the similes of a cart and an army (p. 48) are quite usual similes in Buddhist literature.[9] Upatissa uses both of them in 4.16.8-10. "Just as, because of the different parts of the cart[10] we can use the word cart, or because of the division of the army[11] we can say an army, so this trance (*jhāna*) is so called because of the different factors[12] (*angāni*)." Upatissa also gives very appropriate similes to illustrate the meaning of the different sankhāras. Touch (*phassa*) is like the light of the sun that strikes the wall, equanimity (*upekkhā*) like a man holding a scale of balance, false view (*diṭṭhi*) like a blind man touching and feeling an elephant, shamelessness like a *caṇḍāla*.[13] At another place, 'not to delight

1. p. 120.
2. p. 118; also see p. 115.
3. p. 115; also cf. p. 32, 41.
4. p. 41.
5. p. 41.
6. p. 41.
7. p. 96.
8. pp. 47, 79, 52-53.
9. Miln. pp. 26-28; Abhidharmakośa VIII. pp. 7-8.
10. Cf. B. XVIII. 28.
11. Cf. B. IV. p. 107.
12. p. 48.
13. p. 99.

in good things' is illustrated by the simile of a *caṇḍāla* who cares not for a princely throne.[1]

Points of dis-similarity.

Having noticed the points of similarity between our two texts, let us now proceed to examine the points of dis-similarity. The differences between the two texts are of two kinds: (A) in the doctrinal points and (B) in the method of treatment.

(A) At the outset it may be borne in mind that Upatissa does *not* at all differ from Buddhaghosa on any *fundamental* doctrines of Buddhism. This clearly shows that both of them accept the same Theravāda tradition. It is only on comparatively minor points that they differ.

(i) For instance, Upatissa gives thirty-eight kammaṭṭhānas as the principal ones and he mentions two others as only secondary.[2] His whole treatment of the kammaṭṭhānas is based on the acceptance of thirty-eight kammaṭṭhānas, mentioning occasionally the other two. In the detailed treatment of these kammaṭṭhānas, however, he has included these two also. This subject is discussed in a note in the main body of this dissertation[3] and it will be seen from it that this classification of Upatissa is based upon an older classification as seen in M.ii.14-15, and Ps. i. 6. Netti and Abhidharmakośa of Vasubandhu (VIII.36a) also give the same kasiṇas as are given here.

(ii) Upatissa speaks of the *kasiṇa-maṇḍala* as a circular, triangular or quadrilateral,[4] although he adds at the same time that former teachers considered a circular *maṇḍala* as the best. Buddhaghosa does not make any mention of the triangular or quadrilateral *kasiṇa*.

(iii) In connection with the *nimitta* of the Brahmavihāras, Upatissa speaks of the extension of the *nimitta* of the Brahmavihāras as well as of the ten kasiṇas.[5] Buddhaghosa is definitely opposed to this view. He speaks against this view and it is quite obvious that he has in mind some definite theorists who held this view. Can it not be that Buddhaghosa has this passage of Upatissa or this view of the school of Upatissa in mind?

(iv) Upatissa speaks of and accepts fourteen cariyās,[6] or types of disposition, while Buddhaghosa, although he is aware

1. p. 15; also cf. Sik. 129-30, 150.
2. p. 38.
3. pp. 38-39 note.
4. pp. 43-44.
5. p. 39.
6. p. 34.

of this fourteen-fold classification, accepts only six cariyās. He definitely rejects the fourteen-fold classification (B. III. 74). He devotes a lot of space to the discussion of these cariyās and we shall have an occasion to refer to them again.[1]

(v) Upatissa gives thirty kinds of rūpas,[2] four being the mahābhūtās, the great elements, and twenty-six upādārūpās, derived-matter. Buddhaghosa, gives only twenty-eight (XIV.36). He is aware of some other kinds of rūpas, which are added by some to his list. He discusses those rūpas and rejects all of them. In this connection, among other rūpas, he mentions *jātirūpa* and adds: 'according to some (*ekaccānaṃ matena*, XIV.71), *middharūpa*'. Upatissa seems to accept these two rūpas. He has a very consistent view about this *middha-rūpa*, the material form or quality of sloth. He refers to *middha-rūpa* on three other occasions. In 4.15.4-4.15a.1 and in 10.3a.2-3, Upatissa says that *middha-rūpa* is of three kinds—that which is produced by weather (*utuja*), produced from mind (*cittaja*), and produced from food (*āhāraja*). Upatissa says that it is the *cittaja-middha* that is a hindrance (*nīvaraṇa*) and not the other two; for, they can be even in an Arhat. He gives a quotation[3] from Anuruddha to explain that *cittaja middha* is to be given up at the time of Arhatship, while the other two can be given up later. In 12,13.10, Upatissa mentions only *thīna* (mental languor) and *uddhacca* (restlessness) as things that are given up at the time of entrance into the Path of Arhatship,[4] while Buddhaghosa mentions *thīna-middha*[5] and *udhacca* in the same connection (XXII.71).

This view of Upatissa is supported by the author of the Milinda-pañha. In this book, we find the mention[6] of ten kinds of physical states (*kāyānugatā dhammā*) over which an Arhat has no control. Among these ten, we find *middha*.

(vi) Buddhaghosa speaks of the five angas or factors of the first trance, three of the second, and two each of the third and fourth (IV.106,139,153,183). The factors of each trance are as follows:—

1st trance, 5 angas:	*vitakka, vicāra, pīti, sukha and ekaggatā.*
2nd trance, 3 angas:	*pīti, sukha* and *ekaggatā.*
3rd trance, 2 angas:	*sukha* and *ekaggatā.*
4th trance, 2 angas:	*upekkhā* and *ekaggatā.*

1. pp. xxxvii, xxxix-xi. 2. p. 95. 3. p. 48. 4. p. 123.
5. Also see Dcm. iii. p. 1027. 6. Trenckner's ed. p. 253.

Upatissa, in addition to this kind of classification, gives another classification[1] as follows:—

1st trance, 5 angas: *vitakka, vicāra, pīti, sukha* and *ekaggatā.*
2nd trance, 4 angas: *sampasāda, pīti, sukha* and *ekaggatā*
3rd trance, 5 angas: *upekkhā. sati, sampajañña, sukha* and *ekaggatā.*
4th trance, 3 angas: *upekkhā, sati* and *ekaggatā.*

This kind of classification is also found in Vibhanga 257-61. Vasubandhu's Abhidharmakośa also (VIII.7-8) gives this classification with a slight variation in the angas of the last trance, where it gives four instead of three.

(vii) Upatissa mentions only three indriyas,[2] which correspond to the lokuttara-indriyas, the last three of the twenty-two enumerated by Buddhaghosa in XVI.1. He does not even give any section on Indriyas as Buddhaghosa gives in XVI.1-12.

(viii) While explaining *anuloma-ñāṇa,* Upatissa explains it as equivalent to thirty-seven dhammas[3] which are the same as the thirty-seven factors of enlightenment (*bodhi-pakkhiya-dhammā*). Buddhaghosa, however, considers these factors of enlightenment as something higher than *anuloma-ñāṇa,* which he puts between the eight vipassanāñāṇas and these thirty-seven factors of enlightenment.[4]

(ix) According to Upatissa, *nevasaññā-nāsaññāyatana* does not become[5] a *paccaya* of *vipassanā* (3.7a.10-3.8.1), while according to Buddhaghosa, *all kammaṭṭhānas* do become (III.120).[6]

(x) Upatissa mentions *asaññīsamādhi*[7] as one not attained either by sāvakas or by the Buddha. Buddhaghosa does not make any such mention.

(B) Let us now proceed to the other kind of difference, the difference, in treatment or in the method of handling a particular point. There are many such cases where these differences occur and they have been pointed out in various places in the main body of this dissertation. Here we shall mention only a few cases of outstanding importance.

(i) It has been observed that Upatissa gives an interpretation of some terms or expressions, different from that given by

1. pp. 51-53.
2. p. 122.
3. p. 119.
4. XXI 130.
5. p. 40.
6. Also. cf. B. XVII. 75; Abhm. p. 91. verse 835.
7. p. 30.

Buddhaghosa, although both of them use one and the same term or expression. For instance, if we compare Upatissa's interpretation of *dhuta* and *dhutavāda*[1] with that given by Buddhaghosa in II.81-82, we find Upatissa's interpretation is quite different. It is simpler and more natural than that of Buddhaghosa. Similarly, take the four kinds of paribhogas.[2] Upatissa's interpretation differs from that of Buddhaghosa in I.125-27. In the same way, take the word *Pātimokkha*.[3] Upatissa's interpretation is almost identical with the interpretation of the same word in Vibhanga 246, and is quite different from the artificial interpretation of Buddhaghosa in I.43. The same is the case with Upatissa's comment on *vimocayaṃ cittaṃ*.[4] Upatissa's comment is quite different and more natural than that of Buddhaghosa (VIII.233) which is very artificial and highly scholastic. Upatissa's comment on the words *Bhagavā*, *bhikkhu*, *upekkhā*, *saccāni*,[5] on the passage taken for the exposition of *sīlānussati*[6] and on the words such as *rūpa*, *jivhā*, *kāya*, *āyatana*[7] is entirely devoid of Buddhaghosa's artificiality and scholasticism. While treating of *upasamānussati*,[8] Upatissa does not take even the main textual passage taken by Buddhaghosa for his exposition.

(ii) Upatissa's treatment of the sections[9] on *vedanā*, *saññā*, *sankhāra* and *viññāṇa* is different from that of Buddhaghosa. His exposition of the artificial *āloka-kasiṇa*[10] is different from that of Buddhaghosa in V.21. While explaining the word *loka-vidū*, Upatissa refers to only two lokas, *satta-loka* and *sankhāra-loka*.[11] He does not speak of *okāsa-loka* over which Buddhaghosa spends some paragraphs. The whole sections on *kāyagatā-sati* and *upasamānussati*[12] are treated by Buddhaghosa in a manner quite different from that of Upatissa. The latter does not go into the detailed explanation of the thirty-two parts of the body as the former does. But, on the other hand, Upatissa gives a long list of the names of worms that reside in a human body. The names used seem to be all transliterations of Indian names, one of which may be restored as *muṇālamukha* (San. *mṛṇālamukha*).[13] Upatissa also goes into the details of the develop-

1. pp. 24-25. 2. p. 13. 3. p. 11. 4. p. 71.
5. pp. 63, 11, 52, 109. 6. p. 67. 7. pp. 99, 100.
8. p. 77. 9. pp. 97-100. 10. p. 58.
11. p. 63. 12. pp. 75 ff., 77 ff.
13. See p. 76 and Appendix A 2.

ment of the foetus week by week. A comparison with Atharvaveda as well as with some of the old Indian medical works like Vāgbhat's Aṣṭānga-hṛdaya,[1] and Caraka[2] and Suśruta[3] shows that the names of the worms given by Upatissa are different from those mentioned in these works. Suśruta speaks of the development of foetus month by month and not week by week.[4] Upatissa's exposition of the Law of Dependent Origination is quite simple and is illustrated by the simile of the rice-seed and rice-plant.[5]

(iii) We find from the comparison of these two texts that where Upatissa is brief, Buddhaghosa is prolix and where Upatissa goes into details Buddhaghosa does not. For instance, while explaining the word *aṭṭhāna*, Upatissa mentions[6] only six aṭṭhānas which correspond to Buddhaghosa's paḷibodhas that are given by him as ten (III.109). We have already mentioned above[7] another case where Buddhaghosa gives eight ways of cultivating mindfulness of breath (VIII.189) while Upatissa gives only four.[8] Upatissa mentions only four advantages of cultivating *samādhi*,[9] while Buddhaghosa mentions five (XI.120-24). We have also referred to (p. xxiv) another case where Upatissa mentions only ten ways, given by former teachers, of *catudhātuvavatthāna*,[10] while Buddhaghosa gives thirteen. Upatissa gives only three divisions of *sīla*: *duvidha*, *tividha*, *catubbidha* (pp. 7-14). He does not speak of the *pañcavidha* class which Buddhaghosa gives. Upatissa does not speak of the five kinds mastery (*vasiyo*, p. 51) that Buddhaghosa gives in IV.151.

On the other hand Upatissa gives a detailed explanation of various kinds of *viveka*[11] and the five kinds of *vimutti*,[12] while Buddhaghosa does not. Upatissa gives six kinds of *pīti*,[13] while Buddhaghosa gives only five (IV.94-100). Upatissa gives five kinds of *sukha*,[14] whereas Buddhaghosa does not speak of any-

1. Nidānasthāna, 14. 42-56.
2. Vimānasthāna, 7. 9-13.
3. 54th adhyāya: Eng. Transl. by K. L. Bhishagratna, III. pp. 338-9.
4. Third adhyāya; Eng. Transl. by Bhishagratna, ii, p. 137 ff.
5. p. 104.
6. p. 32.
7. p. xxiv.
8. p. 70.
9. p. 27.
10. p. 82.
11. p. 46.
12. p. 1.
13. pp. 47.
14. p. 47.

thing of the kind. In the classification of *sīla*, *samādhi* and *paññā*, Upatissa gives several divisions which are not given by Buddhaghosa and many of them are based upon some older texts like Vibhanga. Upatissa gives a detailed list of the special distinctions[1] of the Buddha while Buddhaghosa merely refers to them (IX.124). Upatissa gives a detailed statement of the disadvantages of ill-will,[2] while Buddhaghosa only alludes to some suttas (IX.2).

(iv) Upatissa sometimes introduces new matter which we do not find in the corresponding portion of Buddhaghosa. For instance, Upatissa mentions several guṇas[3] of each trance, twenty-five of the first, twenty-three of the second, twenty-two of the third and fourth trances and of the four formless (*arūpāvacara*) samādhis. Buddhaghosa does not say anything of the kind. Similarly, as a reward for each of these trances and samādhis, Upatissa names the planes of the different kinds of gods (together with their life-periods)[4] where the *yogāvacara* is born. It is interesting to note that the life-periods assigned to these different gods by Upatissa do *not* agree in *all* cases with those given in Vibhanga (424-26), or Abhidhammatthasangaha (chap. V. para. 6).[5] The following comparative list will be interesting:—

	According to Upatissa	According to Abhs. & Vbh.
Realm of the first trance		
Brahma-pārisajjā	⅓ kappa	⅓ kappa
Brahma-purohitā	½ ,,	½ ,,
Mahā-brahmā	1 ,,	1 ,,
Realm of the second trance		
Parittābhā	2 kappas	2 kappas
Appamāṇābhā	4 ,,	4 ,,
Ābhassarā	8 ,,	8 ,,
Realm of the third trance		
Paritta-subhā	16 ,,	16 ,,
Appamāṇasubhā	32 ,,	32 ,,
Subhakiṇhā	64 ,,	64 ,,

1. pp. 65-66.
2. p. 78. 3. pp. 47-56. 4. pp. 50-56.
5. Nor do they agree with the life-periods given by Vasubandhu in his Abhidharmakośa.

	According to Upatissa	According to Abhs. & Vbh.
Realm of the fourth trance		
Vehapphalā *Asaññasattā*	50 kappas	500 kappas
Suddhāvāsā		
Avihā	10,000 kappas	1,000 kappas
Atappā	20,000 ,,	2,000 ,,
Sudassā	40,000 ,,	4,000 ,,
Sudassī	80,000 ,,	8,000 ,,
Akaniṭṭhā	160,000 ,,	16,000 ,,
Realm of the formless trances		
Ākāsānañcāyatanūpagā	2,000 ,,	20,000 ,,
Viññāṇañcāyatanūpagā	4,000 ,,	40,000 ,,
Ākiñcaññāyatanūpagā	6,000 ,,	60,000 ,,
Nevasaññānāsaññyatanūpagā	84,000 ,,	84,000 ,,

While explaining the anussatis, Upatissa explains or defines the subject of each of the anussatis. In his explanation of the word *Dhamma* in *Dhammānussati*, Upatissa gives a very interesting comment.[1] He explains the word *Dhamma* as *Nibbāna* and the Way to *Nibbāna*. His explanation of Nibbāna is the cessation of all activities (*sankhārā*), abandoment of all defilements, cessation of craving, dispassionateness and calmness. The way to *Nibbāna*, he explains, in terms of those dhammas which are known as the Thirty-seven Factors of Enlightenment (*bodhipakkhiya-dhammā*).[2] Compare with this Buddhaghosa's idea of *Nibbāna* in XVI.64-74.

Having noticed the points of similarity and dissimilarity, let us further see whether there is any direct or veiled reference in one book to the other, or whether there is any other evidence to make one believe in the probability of the author of one book having known the other.

It has been noted that Buddhaghosa, in his Visuddhimagga, often refers to the views of other philosophical systems or schools or traditions—to the views of the Sānkhya[3] and Vaiśeṣika[4]

1. p. 66. 2. p. 66.
3. XVI. 85, 91.
4. XVI. 91, XVII. 117.

systems, of those whom he calls Believers in God or (Supreme) Controller,[1] of the Jainas,[2] as well as to the views of other schools or traditions (in Buddhism).[3] He does not mention them by their specific name but uses some word that is peculilarly characteristic of each of them or simply uses words like '*eke, ekacce, keci, aññe, apare,* or *yo pana vadeyya*, etc.' leaving it to the reader to imagine whom the cap fits. For our purpose, we are to confine ourselves to Buddhaghosa's references to other schools within the pale of Buddhism. Upatissa also often gives the views of other schools,[4] introducing them simply with a remark such as 'and it is said', 'further it is said.' Such references to the views of other schools made by Buddhaghosa and Upatissa in their books, we shall classify in the following way:

(A) Those views that have been referred to by Buddhaghosa as well as by Upatissa.

(B) Those views that have been ascribed to '*some*' by one author and found to be exactly tallying with the views held by the other.

It is well-known that Buddhaghosa belonged to the school of the Theravādins and accepted the tradition of the Mahāvihāra school in Ceylon. In his prefatory remarks to the Visuddhimagga, Buddhaghosa definitely says that he would give the exposition of the Path of Purity, according to the traditional interpretation of those who belong to the Mahāvihāra (I.4).

(A) (i) In the Visuddhimagga, I.19, while giving the various interpretations of the word *sīla*, Buddhaghosa says that there are others who interpret the word *sīla*, also in the sense of 'head' (*sira*). or in the sense of 'cool' (*sītala*). These same interpretations as well as a few others are given by Upatissa in 1.6.3-10.[5]

(ii) In the Visuddhimagga III.78, Buddhaghosa says that there are others who would make three other cariyās—by way of craving, (*taṇhā*), egoism (*māna*) and false belief (*diṭṭhi*). Upatissa also refers to this view as an alternative to his view, but he remarks that these three are included in his fourteen, as

1. XVI. 30, 85; XVII. 22, 50, 117; XIX. 3; XXII. 119.
2. XVI. 85, XVII. 62.
3. I. 19, 38; II. 78, 79; III. 74, 78, 80, 96; XIV. 71; XV. 39; XVI. 52; XVII. 8, 14, 223; XXIII. 4, 7, 11.
4. In addition to those of the older sources referred to on pp. xxiv-xxv.
5. p. 5.

they are not different in meaning from some of those that are included in his fourteen.[1]

(iii) While speaking of the *nimitta* of the *ānāpānasati*, Buddhaghosa says in VIII.214, "There are some who say that the *nimitta* appears to some one, giving a pleasurable contact like that of soft cotton, or cotton-wool, or like a gentle breeze of wind." In the next paragraph, however, Buddhaghosa gives the opinion of the Aṭṭhakathās which he apparently accepts. Now, Upatissa gives a passage in which we can trace the expressions used by Buddhaghosa to express both these views.[2]

(iv) Buddhaghosa refers in IX.112 to the views of some people who believed that all the four appamaññās can have all the four or five trances. Upatissa refers to this same view and quotes[3] the very passage from A. iv. 300 given by Buddhaghosa.

(v) In the Visuddhimagga XIV.42, Buddhaghosa refers to the views of some regarding the sensitive parts of the five sense-organs. "There are others who say that the eye is the sensitive part in which the element of fire is predominant, the ear, the nose, tongue and the body are the sensitive parts in which the elements of space, wind, water, earth, respectively, predominate." This same view is given in a detailed manner by Upatissa.[4]

(vi) Like Buddhaghosa, Upatissa also believed in the simultaneous penetration into all the Four Truths. Upatissa refers to the view of those who believed in the attainment of Truths in successive stages (*nānābhisamaya*) and points out in detail the flaws in this view of theirs. He gives seven flaws,[5] at least two of which can be identified with some of the refutations of this theory, given in the Kathāvatthu i.213, para. 5 ff., 216 para. 10. Buddhaghosa refers to the theorists who held such views and dismisses them by saying that an answer to them has been given in the Kathāvatthu.[6]

(B) (i) In the Visuddhimagga II. 78, Buddhaghosa refers to a view of some who hold that there is an *akusala dhutanga*. In II. 79, he also mentions those who think that the *dhutanga* is '*kusalattikavinimuttaṃ*'. Now, Upatissa seems to be holding

1. p. 34. 2. p. 70. 3. p. 81-82.
4. p. 96. 5. p. 120-21.
6. According to the Kathāvatthu-Commentary, this view was held by the Andhakas, Sabbatthavādins, Sammitiyas and Bhadrayānikas (see Points of Controversy, p. 130).

a view which corresponds to the latter of these views.[1] In the Commentary on the Visuddhimagga, Dhammapāla commenting on the word 'those (*yesaṃ*)' says that by this word, Buddhaghosa refers to those who lived in the Abhayagiri (Monastery). [*Abhayagirivāsike sandhāya āha*, p. 96, Burmese edition.]

(ii) In the Visuddhimagga III.74, Buddhaghosa refers to the views of those who held the belief in fourteen cariyās, instead of six according to his belief. This same view of fourteen cariyās is accepted by Upatissa.[2]

(iii) There is a very important passage for our purpose in the Visuddhimagga III.80, which read with Dhammapāla's comment, goes a long way to determine the relation between Buddhaghosa's Visuddhimagga and Upatissa's Vimuttimagga. There,[3] Buddhaghosa says: *Tatra, purimā tāva tisso cariyā pubbāciṇṇanidānā, dhātu-dosa-nidānā cā ti ekacce vadanti.* "There are *some* who say that the first three cariyās of these are determined by one's past actions, by [the excess of some of] the four great elements and of the humours." Exactly this same theory is advocated by Upatissa.

Dhammapāla in his Paramattha-mañjūsā, the Commentary on Buddhaghosa's Visuddhimagga, says,[4] while commenting on the word *ekacce* (p. 113 Burmese ed.): "*Ekacce ti* **Upatissattheram** *sandhāyāha. Tena hi* **Vimuttimagge** *tathā vuttaṃ.*" "The word 'some' is used with reference to the Elder **Upatissa.** He has said so in the **Vimuttimagga.**" This is a very important comment by Dhammapāla for our purpose.

(iv) In continuation of the same passage, Buddhaghosa says in III.81: "They explain that one becomes *rāgacarita* when there is excess of the humour of phlegm and one becomes *mohacarita* when there is excess of the humour of wind. Or, that one becomes *mohacarita* when there is excess of the humour of phlegm and *rāgacarita* when there is excess of the humour of wind." Buddhaghosa in the next para-

1. pp. 23-24. 2. p. 34. 3. p. 35.

4. My attention was drawn to this passage by Prof. M. Nagai. He himself was informed of this passage by Nyanatiloka who has published [1931] the first volume of his German translation of the Visuddhimagga. In his introduction to that book, on p. 6, he has quoted this Chinese passage from our Chinese version of the Vimuttimagga. See also 'Pratītya-Samutpāda-śāstra' des Ullangha' von Vasudev Gokhle, [Bonn, 1930] p. 10, foot-note 2.

graph, III.82, points out a defect in this argument, that this explains only *rāga* and *moha* (*rāga-moha-dvayameva vuttaṃ*). He means that there is no explanation of *dosa*. And another defect that he points out is that in the alternative explanation, the statement goes just counter to the statement in the first alternative. And so, he brushes aside the argument and concludes 'all this is an indiscriminate statement (*sabbametaṃ aparicchinnavacanaṃ*).'

Now it is curious to note that the argument that Upatissa offers is the same that is put in the mouth of these people by Buddhaghosa except that his statement explains not only *rāga* and *moha* but also *dosa*. To make this point clear, let me reproduce the Pāli rendering of the relevant passage[1] in our Chinese text: *Semhādhiko rāga-carito, pittādhiko dosa-carito, vātādhiko moha-carito. Aparañ ca vuttaṃ: semhādhiko moha-carito, vātādhiko rāga-carito.*" Here we see that in the first part of this statement all the three, *rāga, dosa, moha* are mentioned, while it is only in the last part that only two, *moha* and *rāga*, are mentioned, and this can be explained by saying that the exchange in the two alternatives is between *rāga* and *moha* only, the second term '*dosa*' is not mentioned because it remains unaffected.

If we believe in the authoritative statement of Dhammapāla that Buddhaghosa alludes to Upatissa and his Vimuttimagga, does this statement of Buddhaghosa imply that he misunderstood the point of view of his opponent or is it an example of deliberate twisting by Buddhaghosa of his opponent's statement?

(v) We have already pointed out[2] that Buddhaghosa, while speaking about the extension of the *nimitta* of the *Brahmavihāra* says in III.113-114 that it should not be extended. He allows the extension of only the ten kasiṇas (III.109). Buddhaghosa dwells on this point of extension and shows his reasons why the *nimitta* of the *Brahmavihāra* should not be extended. It appears obvious, though he does not definitely say so, that Buddhaghosa has some people in mind, who hold this view. Now, Upatissa says (3.7a. 6-7) that the *nimitta* of the kasiṇas and Brahmavihāras may be extended.[3]

(vi) In the Visuddhimagga IV.114, Buddhaghosa says: *Paṭipadāvisuddhi nāma sa-sambhāriko upacāro, upekkhānubrūhaṇā nāma appanā, sampahaṃsanā nāma paccavekkhaṇā ti*

1. p. 35. 2. p. xxx. 3. p. 39.

evameke vaṇṇayanti". "There are some who interpret the purity of the course as the neighbourhood-trance together with its accompanying things, the cultivation of equanimity as the raptured state of trance, and gladdening as reflection." Buddhaghosa rejects this interpretation on the authority of a passage from the Paṭisambhidā and gives his own interpretation. Now Upatissa accepts exactly this interpretation[1] of those terms and the whole passage as given by him (4.17.10-4.17a.1) is identical in words with the passage quoted above from Buddhaghosa. Dhammapāla here again comes to our rescue. He gives us valuable information. He explains this word *eke* as *Abhayagirivāsino*, 'those who lived in the *Abhayagiri* [monastery].'

(vii) In the detailed enumeration of rūpās, Buddhaghosa gives, as we have already noted (p. xxxi), twenty-eight rūpas (XIV.71). He mentions several other rūpas, which some others would like to include, but he rejects them all, giving his reasons. Among these rūpas, Buddhaghosa mentions *jātirūpa* and *middharūpa*. Regarding the last, he says: *Ekaccānaṃ matena middharūpaṃ.* Both these rūpas Upa. includes in his list, which according to him consists of thirty rūpas.[2] Here also, Dhammapāla is of great help to us. He comments on the word *ekaccānaṃ* as *Abhayagirivāsīnaṃ.*[3] Upatissa and his school had a very consistent view about *middharūpa* and we have already dealt with it above.[4]

(vii) While discussing the *phalasamāpatti*, Buddhaghosa refers in XXIII.7 to those who believed that the Sotāpannas and Sakadāgāmis cannot have *phalasamāpatti*, but only those that occupy a higher stage than these (i.e. the Anāgāmis and the Arhats) can have. He also states the reason given by them, that only these last two have reached perfection in *samādhi*. He rejects their point of view on the ground that even an ordinary man (*puthujjana*) can attain the state of [perfection in a] *lokiya-samādhi*, and further, not wishing to bother himself with giving any more reasons, simply says: "Why think of reason or no reason? Has it not been said in the Sacred Texts......?" He gives a quotation from Ps. i. 68 to support his own view that all ariyas can have *phalasamāpatti*. Now Upatissa's position (12.6.6) exactly corresponds to the view of these

1. p. 49. 2. p. 95.
3. Burmese edition of Paramatthamanjūsā, Vol. II. p. 520.
4. p. xxxi.

theorists[1] referred to by Buddhaghosa and he states exactly the same reason put in the mouth of these theorists by Buddhaghosa.

It is curious to note that, immediately after this, Upatissa also makes a reference[2] to those who held that all Ariyas can have *phalasamāpatti* and states as their authority the same passage from Ps. i. 68 (which Upatissa merely indicates by giving introductory words) on the strength of which Buddhaghosa supports his own view and rejects that of his opponent.

(ix) In the Visuddhimagga XXIII. 11, Buddhaghosa again refers to the views of those who believed that the *Sotāpanna*, starting penetrative insight with the intention of the attainment of the fruit (*phalasamāpatti*), becomes *Sakadāgāmī*, the *Sakadāgāmī* becomes *Anāgāmī*. Upatissa's position is exactly the same[3] (12.17.5). Here again Dhammapāla is helpful[4] to us in giving the information that this statement is made with reference to the Abhayagirivādins.

Buddhaghosa continuing his argument points out the difficulty if the position of his opponent is accepted. He says that by accepting the view advocated by his opponents, we will be driven to conclude that an *Anāgāmī* becomes an Arhat, an Arhat a *Paccekabuddha* and a *Paccekabuddha* a *Buddha*.

Upatissa seems to have anticipated this objection and he answers (12.17.5) that an *Anāgāmī*, while starting his penetrative insight for the *attainment* of the Fruit cannot immediately reach the Path of Arhatship, because he does not produce *vipassanā dassana* as it is not the thing aimed at by him, and because his reflection is not powerful enough[5] [to enable him to reach the path of Arhatship].

Having studied the internal evidence of our two texts in so far as the similarity and dis-similarity of the ideas and in so far as reference to philosophical views or doctrinal points is concerned, let us now turn our attention to proper names—names, either of books, places, or personages mentioned in the Vimuttimagga.

(i) One cannot fail to notice the names of two or three works referred to by Upatissa. He quotes from Sān Tsāng 三藏 at three different times[6] and one of these quotations exactly agrees, as we have already noticed (p. xxv), with the quotation from the

1. p. 125. 2. p. 125. 3. p. 127.
4. Burmese edition of Paramatthamañjūsā Vol. II. p. 896.
5. p. 126. 6. pp. 46, 47, 49.

Peṭaka given by Buddhaghosa in IV.86. The other two quotations I could trace in the Peṭakopadesa of Mahākaccāna, VIIth Chapter, pp. 157, 158 of Hardy's Manuscript (in Roman characters) preserved in the State Library of Berlin, a photographic copy of which I could secure some years ago. There is an edition of the Peṭakopadesa[1] in Burmese characters printed in the Zabu Meit Swe Press, Rangoon, 1917 and the passages in question are found on p. 191 of that edition. At the end of several chapters (iii,v,viii) of the Peṭakopadesa we read the name of the author Mahākaccāna residing in Jambūvana. Prof. Hardy in his Introduction (pp. x-xvi) to the Netti-Pakaraṇa advances a view on the supposed authority of Dhammapāla's Commentary on Netti, that Peṭaka is an abbreviated name of the Peṭakopadesa.

But this does not seem to me to be correct. I think Prof. Hardy has misunderstood the commentary. In the Commentary on the Netti-pakaraṇa, Dhammapāla mentions by name *both* the works, Peṭaka and Peṭakopadesa, separately. In the Sinhalese edition of this book edited by Widurupola Piyatissathera in the Simon Hewavitaraṇa Bequest Fund Series, vol. IX, Peṭaka is mentioned on p. 1, verse 12, and on p. 3 a quotation is given from the Peṭaka[2]:

Yattha ca sabbe hārā sampatamānā nayanti suttatthaṃ
byañjanavidhī puthuttā sā bhūmi hāra-sampāto 'ti.

On the other hand, we find the following passages: *tathā hi agarahitāya ācariya-paramparāya Peṭakopadeso*[3] *viya idam Netti-pakaraṇam āgataṃ* (p. 3). *Ayaṃ ca attho Peṭakopadesena*[4] *vibhāvetabbo* (p. 175). And here are reproduced extracts which can be identified in the available Text of the Peṭakopadesa.[5] But the quotation ascribed here to Peṭaka is not traced. So also, although two of the three quotations referred to above are found in the Peṭakopadesa, the quotation which is ascribed by Buddhaghosa to Peṭaka I could not so far trace. Dhammapāla in his Commentary on the Visuddhimagga refers to Peṭaka, almost in a similar context, no less than three times (pp. 153,194,874). When he mentions it for the first time, he explains it as *Mahākaccānattherena desitaṃ Piṭakānaṃ saṃvaṇṇanā.* Therefore, it seems to be a different work and hence we cannot identify it with Peṭakopadesa. The Chinese characters used for Sān-Tsāng ordi-

1. Also see Specimen des Peṭakopadesa von Rudolf Fuchs, Berlin, 1908. 2. Netti, pp. x-xi. 3. Netti, p. xi. 4. Netti, p. 241.
5. See NettiCm. (referred to above), Introd. p. 6.

narily mean Ti-piṭaka but here they may stand for some specific work. Przyluski in his 'Le Concile de Rajagṛha' p. 109 gives these characters and suggests that they may stand for Saṃ[yukta]-piṭaka. He also mentions Peṭakopadesa on p. 74 of the book. Yamakami in his 'Systems of Buddhistic Thought' mentions (p. 175) Sen-Cwhan, but in the absence of the original Chinese characters it would be hazardous to give its Indian equivalent. Under these circumstances, it would not be safe to identify Sān-tsāng with Peṭakopadesa. Nor can we identify it with Peṭaka until we know more of both of these names, although the possibility of such identification is not precluded.

While speaking of the advantages of *Buddhānussati*, Upatissa quotes from Shiu-to-lo-Nieh-ti-li-chu 修多羅涅底里句. The quotation says that one who desires to reflect upon the Buddha is worthy to be respected like a place with the image of the Buddha.[1] To this Buddhaghosa has a corresponding remark in VIII.67: "Even the body of the man, who is given to the reflection upon the Buddha becomes worthy to be worshipped like a temple." At another place, in his treatment of *Maraṇasati*, Upatissa gives a quotation from Nie-ti-li-po-tho-shiu-to-lo[2] 涅底履波陀修多羅 which purports to say that if a man wants to reflect upon death, he should reflect upon a dead person and see the cause of his death. Now both these texts appear to be the same, the only difference being that in one case the word chu 句 seems to be used as a translation of the word *pada* and in another case po-tho 波陀 a trans-literation of the same word 'pada' is used.

Upatissa, like Buddhaghosa, also refers to the Haḷiddavasanasutta[3] by using the Chinese translation (Yellow-Garment-Sutta) of that name. Upatissa constantly refers to the Abhidhamma, in which he seems to include also Paṭisambhidā, for passages definitely known to be from that text are given by Upatissa as from the Abhidhamma.[4]

(ii) Now we come to the names of places. While speaking of the round *kasiṇa*, Upatissa says 'as round as *Jambudīpa*' (4.1a.5). In another place he speaks of the way to the country of Pāṭaliputta (Po-li-phu-to[5] 波利弗多).

1. p. 62.

2. p. 72; the Sanskrit rendering of this title would be 'Netrīpadasūtra'; Cf. Netrīpadaśāstra of Sthavira Upagupta. [Abhidharmakośa ii. 205].

3. p. 82.

4. See pp. 4, 125.

5. p. 85.

Upatissa also refers to the Magadha country (6.13.8) and to the river Nerañjarā (p. 64).

Perso

(iii) Let us now take the names of personages. It is interesting to note that in the section on *Maraṇasati*, Upatissa refers, among other names, to the names of the hoary sages, Vessāmitta (San. Viśvāmitra) and Yamataggi[1] [San. Jamadagni, to which the Chinese transliteration Jā-mo-thā-li (闍摩達梨 7.9a.8.) corresponds], while Buddhaghosa refers (VIII. 19) to comparatively later personages in Hindu mythology, like Bhīmasena, Yuddhiṭṭhila (San. Yudhiṣṭhira), Vāsudeva, Cāṇura. We also find the names of gods like Yāmā, Tusitā (6.20a.6), Akaniṭṭha, etc. He also refers to mythological personages like Mahāsudassna, Jotika, Jaṭila, Ghosita (9.2a.8), Mahāgovinda, etc. He has also given the names of [Āḷāra] Kālāma, Uddaka Rāmaputta (5.12a.8-9). We find Upatissa mentioning the name of Gotama as well as the names of great Buddhist Worthies like Sāriputta, Moggallāna, Ānanda, Anuruddha, Sobhita, Cūḷapanthaka, Bakkula, Sañjīva, etc. Towards the end of the book while speaking about *vipphārasamādhi*, Upatissa gives a name which seems to be a Chinese transliteration of the name Moggaliputtatissa.[2] Most of these names are the Chinese transliterations of Indian names, except in a few cases like the names Sañjīva, Cūḷapanthaka, which Sanghapāla respectively translates as 正命 Right-Life (Saṃ-jīva), 小路 Small-Road. Quite a few of these names occur in the quotations from the Pāli texts which Upatissa gives.

Trans ration Indiar words

Like these proper names which are retained in Chinese transliterations, it is interesting to note that there are many other words transliterated into Chinese by Sanghapāla, which point to the Indian origin of the words. These words may be classified as follows:—

Words like *Caṇḍāla* (10.9a.7), *Nigaṇṭha* (2.10a.8).

Words like *Ācariya* (ācārya: ā-cā-li), *Upajjhāya*, *Veda* (Wui-tho).

Names of semi-divine beings like *Asura* (9.6a.9.), *Yakkha*, (9.6a.9), *Rakkhasa* (6.13.1), *Gandhabba* (kān-to-po 7.8.4.).

1. See D. i. 184, 239-43; A. iv. 61.

2. p. 127. It is a point to be considered why this name is inserted in the Vim. In the corresponding Pāli passage from Ps. we find the names of only Sāriputta and Sañjīva. Can this be an interpolation? For, Mal. (p. 42) tells us on the authority of Nikāya-Sangraha that the Vajjiputtakas who joined the Abhayagiri sect did not accept the authority of Moggaliputta-Tissa.

Names of the nine divisions of Buddhist literature like *Sutta*, Shiu-to-lo), *Geyya*, *Veyyākaraṇa*, etc. (9.16a.89).

Technical words in Buddhism, such as *Dhuta* (2.1.4), *Sangha*, *Samatha* (4.15a.3) *Vipassanā*, (4.15a.4) *Maṇḍala* (4.1a.6) *Pātimokkha*, *Pāramī* (8.8.10 ff), *Nibbāna*, *Pāññā* (pān-ro 9.16.10), *Saṅghārāma* (2.6a.1), *Araññā* (7.1a.3), *Khaṇa* (chā-nā 7.7a.9), *Dāna* (thāṇ 8.7.10), *Samādhi* (sāṇ-mī, 6.2a.1-2), Kalala (kyā-lo-lo, Abbuda (ā-phu-tho 7.13a.10), etc.

Names of offences mentioned in the Vinaya, like *Pārājikā* (1.16a.8), *Saṅghādisesa* (1.16a.8).

Names of garments: Kāsāva (12.18.7), *Saṅghāṭi* (2.2a.7), *Uttarāsanga* (2.2a.8) *Antarāvāsaka* (2.2a.8), *Koseyya*, *Kambala* (2.7.3).

Names of fruits and trees like, Amba, (San. *āmra*: āṃ-lo), *Kovidāra* 3.2.6).

Names of scented wood: *Candana*, *Tagara* (7.13a.1).

Names of flowers and lotuses, such as, *Uppala*, *Paduma*, *Puṇḍarīka* (5.7a.9) *Kumuda* (7.13.6-7), *Kaṇṇikāra* (5.21.2).

Periods of time, *Asankheyya*.

Number, *Nahuta* (San: *nayuta*: Nā-yu-thā).

There are some words which are sometimes translated and sometimes transliterated such as *samādhi*, *paññā*, *ānāpāna* 7.1.5 ff). And even the transliteration is not always the same. For instance, for *uppala*, we have sometimes yu-to-lo, (5.8.2) or sometimes yu-po-lo (5.7a.3) or even to-lo (10.20a.3); for *Abhidhamma*, we sometimes have pi-tā, or ā-pi-tā, or sometimes we have ā-pi-tā-mo: for *ācariya* we have ā-cā-li or cā-li (2.7.10); for Arhat we have ā-lo-hān or lo-hān (6.18.4).

Let us note one peculiar fact about Upatissa. He seems to have some kind of contempt for, or a low opinion of, a *Caṇḍāla*. He refers to a *Caṇḍāla* in three different places. In one place,[1] there is a reference to a *Caṇḍāla* where we are told in a simile that he has no desire for a princely throne.[2] At another place[3] (2.7.10), to see a Caṇḍāla on the way is considered to be a sufficient reason for the laxity in the observance of the practice of *sapadāna-cārikā* (going from house to house in succession for begging one's food). Upatissa says that if a mendicant sees a *Caṇḍāla* on the way, he should cover his begging-bowl and may

1. p. 15.
2. A similar idea is also found in A, i. 107, A. iii. 214.
3. p. 23.

skip over some houses and go further.[1] In the third place we find lack of conscientiousness (*ahirika*) is compared to a *Caṇḍāla*.[2]

This sort of contempt for a *Caṇḍāla* is something foreign to the original teaching of Buddhism, and in fact, in the early days of Buddhism, we find several people of the lowest class being even admitted to the Buddhist Sangha.[3]

Having thus seen practically everything that is valuable in the internal evidence of the Vimuttimagga, as far as the subject-matter is concerned, let us now turn to the manner of expression, or the style of composition of this Vimuttimagga, as we have it now in its Chinese translation.

Style of the V

It is admittedly a treatise of the Abhidhamma and we find that its style of composition is in keeping with the style of the Abhidhamma books. A subject is treated by setting up a number of questions and then answering them one after another. He gives the *lakkhaṇa*, *rasa*, *paccupaṭṭhāna*, and *padaṭṭhāna* of almost everything that forms the subject of his exposition. Occasionally, as in the case of *Mettā*[4] etc., he also gives *sampatti* and *vipatti*. He treats the different sections of a particular subject separately, and then makes general remarks on all the different sections taken together. We see, for instance, that he treats *mettā*, *karuṇā*, *muditā*, and *upekkhā*, or *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa* separately and then gives, like Buddhaghosa, general remarks under *pakiṇṇakakathā*.[5] Unlike Buddhaghosa, he gives no stories at all to illustrate his point. Like Buddhaghosa, he makes use of quotations from the Pāli texts, or other sources that are available to him. He also quotes a number of gāthās as well as prose passages. We have already seen above that Upatissa was a skilful master in the use of similes. We have also noted that his interpretations are simple and quite natural. They are free from scholastic artificiality of Buddhaghosa.

Metho transla tion.

If we look closely at the mode of translation accepted by Sanghapāla, we find that very often he tries to be quite literal, and naturally the Chinese translation would give no idea unless one knows the original technical words in Pāli or Sanskrit for which the Chinese renderings stand. Sometimes we find, as in

1. p. 23. 2. p. 99.
3. See Thera-Gāthā, 480-486 attributed to Sopāka; Psalms of the Brethren. p. 233.
4. pp. 79-80. 5. pp. 56, 59, 62, 78, 81, 87, 91, etc.

Tibetan translations of Buddhist Sanskrit works, that even the prefixes are translated by corresponding words in Chinese. We have already seen above how even the prefix *Saṃ* in the name *Sañjīva* is translated by 正, the Chinese equivalent of that prefix. Similarly, the prefix *pati* or *paṭi* in the word *paṭibhāga* is translated by *pi* 彼 and the Chinese equivalent for the whole word *paṭibhāga* is pi-phan 彼 分. Technical words like *bhavanga*, *tadārammaṇa*, *upapattibhava* are quite literally translated by 有 分, 彼 事, 生 有 respectively.

We have thus considered practically all the aspects of the internal evidence bearing on our problem, afforded by our texts, particularly by the Vimuttimagga. Let us now take a review of all the facts that we have learnt from the internal or external evidence.

ew. We have seen that both the texts often quote from the same older sources like the Pāli texts of the Canon, the Porāṇas, the Pubbācariyas, the Aṭṭhakathās, some specific work like the Peṭaka or Sān-Tsāng 三 藏 or some other common source which we may or may not be able to locate. We have also seen that although Upatissa uses some similes, which are common to the Visuddhimagga, still he has many similes of his own which show that he is a skilful master in handling similies or metaphors or illustrations. We have noted (p. xxvii) that he has some protracted similies which we do not find in the Visuddhimagga. We have also observed that in spite of some correspondences due to the common material which is drawn upon by both of them, Upatissa has some peculiar doctrinal points, which are quite distinct from those held by Buddhaghosa. In fact, Buddhaghosa is definitely opposed to several of those points. It has been seen that along with these differences in doctrinal points, there is also a difference in the interpretation of some words and in the treatment of some topics. Upatissa's interpretations are simpler and more natural than Buddhaghosa's and often they agree with the interpretations given in older works like the Vibhanga. There is a difference in the general exposition of even some sections such as those on Dependent Origination (*hetu-paccayā* or *paṭicca-samuppāda*), on *Vedanā*, *Saññā*, *Sankhāra* and *Viññāṇa*. In the comparative table of contents, we have noticed that Upatissa gives the whole of the last chapter to *Sacca-pariccheda*, although he has already given a part of the eleventh chapter for the exposition of the Noble Truths (*Saccāni*). Further, we have also noticed that there are about

half a dozen references in both the books to the same views held by some other theorists, that there are at least nine references in Buddhaghosa's Visuddhimagga to the views of others, whom he merely calls 'others' or 'some', but which exactly tally with the views advocated or accepted by Upatissa in his Vimuttimagga. Incidentally, from the external evidence afforded by Dhammapāla's Commentary on the Visuddhimagga, we have noted that in at least four of these cases, the reference is to the Abhayagirivādins. And besides, the most important reference for our purpose is the mention that Dhammapāla makes in one case. He definitely refers to Upatissa and his book, the Vimuttimagga, and says that Buddhaghosa has these [two] in his mind. We have seen that where one goes into a detailed treatment, the other is concise, or that where one is concise, the other goes into details. We have noted that occasionally Upatissa introduces quite a new matter. We find that Upatissa refers to a work called Sān Tsāng 三藏 (a quotation from which tallies with a passage ascribed by Buddhaghosa to Peṭaka) and to another work called Shiu-to-lo-Nieh-ti-li or Nieh-ti-li-po-tho-Shiu-to-lo, which so far we could not identify with any known Text. In the names of personages mentioned by Upatissa, we noticed two important names of Viśvāmitra and Jamadagni, the hoary sages of Brahmanical literature, as contrasted with Bhīmasena, Yudhiṣṭhira, Vāsudeva, Cāṇura, personages of later Hindu mythology. We have also seen how even in the Chinese translation, Sanghapāla retained many Indian words in their Chinese transliterations. And lastly we have also noted Upatissa's attitude towards the Caṇḍālas which seems to be rather inconsistent with the original attitude of the Buddha and his early followers.

When we consider all these facts in the light of the external evidence afforded by Dhammapāla's comment, what conclusion shall we be justified in drawing? When we take our stand on Dhammapāla's explicit testimony in one case that Buddhaghosa alludes to Upatissa and his Vimuttimagga, and that in four other cases the reference is to Abhayagirivādins, shall we not be justified in drawing conclusion that Buddhaghosa, while writing several paragraphs in his book, Visuddhimagga, has Abhayagirivādins and Upatissa's Vimuttimagga in his mind, although he does not refer to them by name? As a natural corollary, Upatissa must be supposed to have advocated the views which were later accepted by the Abhayagirivādins.

But it might be argued what about the other two cases (p. xlii) that we have also noted above—one in which Upatissa refers to a view that is supported by Buddhaghosa, and the other in which Upatissa seems to have anticipated the objection raised by Buddhaghosa to the view held by him?

In view of the overwhelming evidence that we have given above in favour of the *probability* that Upatissa and his school have been at the back of the mind of Buddhaghosa, we can explain these allusions by Upatissa on the ground that they do not refer to the views of Buddhaghosa and his Visuddhimagga, but to the views that later came to be identified with those of the school of Mahāvihāra.

Here one may raise the question: 'Is the evidence given by Dhammapāla a reliable one?' Let us try to answer this question.

At the end of the Paramatthamañjūsā, the Commentary on Buddhaghosa's Visuddhimagga, we find the colophon: *Badaratitthavihāravāsinā Ācariya-Dhammapālena katā Paramatthamañjūsā nāma Visuddhimagga-Tīkā samattā.* 'Here ends the Commentary on the Visuddhimagga, the Commentary composed by Ācariya-Dhammapāla, who resided in Badaratitthavihāra'. At the end of the commentaries on works like Thera- Therī-Gāthā, Petavatthu, Vimānavatthu, and Netti-pakaraṇa we find the same information about Dhammapāla that he lived in the Badaratitthavihāra. So it appears to be evident that the author of the Paramatthamañjūsā and the author of the commentaries on Thera-Gāthā, Therī-Gāthā, Petavatthu, Vimānavatthu and Netti-pakaraṇa, are one and the same person. Sāsanavaṃsa (p. 33) tells us the same fact about Ācariya Dhammapāla, and further we learn that Dhammapāla also composed the Tīkās on the Dīgha, Majjhima and Saṃyutta Nikāyas and Sāriputta composed the Tīkas on the Anguttara Nikāya. It, further, states that the Badaratittha is in the country of Damiḷas, not far from the island of Ceylon. Gandhavaṃsa (p. 60) also mentions among fourteen works ascribed to Ācariya Dhammapāla, the Commentary on the Visuddhimagga, and the Aṭṭhakathās on the Netti-pakaraṇa, Thera Gāthā, Petavatthu, Vimānavatthu, etc.

This Ācariya Dhammapāla is supposed, though there is no *direct* evidence for this, to have lived not long after Buddhaghosa himself. There is only an indirect evidence that we get from their works. Both belong to the same tradition and seem to be drawing upon the same old material. At the end of the

commentaries on the Petavatthu, Vimānavatthu and Therī-Gāthā, Dhammapāla says that for the composition of his commentaries he has used the old Aṭṭhakathās (*Porāṇa-Aṭṭhakathā*). So it is very likely that there was not very long time that elapsed between Buddhaghosa and Dhammapāla.[1] When the famous Chinese traveller, Yuan Chuān, speaks of his visit to Kāñcīpura in South India, in or about 640 A.D., he tells us that Kāñcīpura was the birthplace of Dharmapāla.[2] Although there is no definite proof to show that he was the same as our Dhammapāla, still it is very likely, says Dr. Rhys Davids,[3] that the reference is to our Dhammapāla.

It will thus be seen that if Dhammapāla, who, as we have noted, may not have lived long after Buddhaghosa, (perhaps not later than two centuries), makes a definite statement about a certain school such as that of Abhayagirivādins or about Upatissa and his book, we have no reason to doubt it, especially when it is supported by other circumstantial evidence.

Let us see what circumstantial evidence we get from the historical and religious conditions in Ceylon at the time of Buddhaghosa's arrival in that country.

It is common knowledge that Buddhaghosa belonged to the Mahāvihāra School which had in his time a powerful rival in the school of the Abhayagiri-vihāra. To understand the situation in Ceylon at this time let us go into more details about the history of the Abhayagiri school.[4]

Histor[y] Abhay[agiri]

On the spot where the Abhayagiri monastery stood there was in very early times a *Titthārāma*, a place of residence for holy men who belonged to other religions.[5] The Abhayagiri monastery was established in Ceylon 218 years after the establishment of the Mahāvihāra monastery.[6] This was so called because it was established by King Abhaya (Vaṭṭagāmaṇī) and because it was established in a place where a Nigaṇṭha by name Giri was living. It was given over to Mahātissa, who subsequently was

1. Winternitz, II. 161.
2. Beal, Records of the Western World, II. p. 230.
3. E.R.E. IV. pp. 701-702.
4. This information about the Abhayagiri school has been already published by me in my article 'Vimuttimagga and the School of Abhayagirivihāra in Ceylon' in the Journal of the University of Bombay, Vol. V, part iii, Nov. 1936.
5. Mv. X. pp. 98-102; Mal. p. 19.
6. To be exact, 217 years, ten months and ten days; See Mv. XXXIII. pp. 79-81; also compare Dīpa. XIX. pp. 14, 16.

expelled from the Sangha of the Mahāvihāra on a charge of having too much of worldly contact One of his disciples, being enraged with the community of the Mahāvihāra for the expulsion of his teacher, left that *vihāra* with some followers and established a new sect which subsequently came to be called by the name of Abhayagirivādins. These people branched off from the Theravāda of the Mahāvihāra.[1] They split the Theravāda-monks a second time when they broke the community of monks at the Dakkhiṇāvihāra.[2]

This Abhayagiri school which owed its origin purely to a disciplinary measure against an individual, gradually came to be a centre of Buddhist monks, who did not agree with the community at the Mahāvihāra on doctrinal points.[3] Many monks from Pallar(? l)ārāma in India came to Ceylon. They belonged to the Vajjiputta-Nikāya descended from those who refused to recognize Moggaliputta-Tissa's council. Their teacher was Ācariya Dhammaruci. He, finding no favour with the Mahāvihāra community, joined the Abhayagiri fraternity, which thenceforward came to be known as Dhammaruci-Nikāya.[4] This school continued to disturb the peace of Ceylonese monks for nearly twelve centuries and the monks belonging to this sect no doubt produced literary works setting forth their own point of view.[5] Unfortunately, however, religious intolerance led to the persecution of the monks of the Abhayagiri sect and many of their books were burnt.

The Abhayagirivādins were on the descent or on the ascent as the central political power in Ceylon persecuted them or supported them. From the history of Ceylon we learn that King Goṭhābhaya banished (about 254 A.D.)[6] sixty monks from Abhayagiri who were called Vetulyavādins and who were supposed to be great 'thorns' (*kaṇṭaka*) in the religion of the Buddha. At another time, we read, during the reign of King

1. Mv. XXXIII. p. 96.
2. Ibid. p. 99.
3. Yuan-Chwan had heard that the Mahāvihāravāsins were strict Hīnayānists, whereas the Abhyagirivādins studied both the Hīnayāna and Mahāyāna. (Kern's Manual of Buddhism p. 126).
4. Sv. p. 24; Mal. p. 42. Cf. MvCm i pp. 175-76: *Dhammarucikā ti ime Abhayagirivāsino bhikkhū.*
5. Mal. pp. 43, 128-129; we are told that even now some works of this sect exist. Cf. Legge Travels, p. 111.
6. Reginald Farrer, Old Ceylon, p. 288. Mv. XXXVI. pp. 111-112.

Mahāsena[1] (275-302 A.D.), Mahāvihāra was left by monks as they were being persecuted by the King. Ruins of Lohapāsāda were taken to Abhayagiri and Abhayagiri prospered.[2]

At the time when Buddhaghosa came to Ceylon, King Mahānāma[3] was ruling. Mahānāma, before he became the king, was a member of the Order. He became infatuated with the wife of his brother Upatissa, who was subsequently killed by her. Mahānāma left the Order, seized the throne, and married his brother's wife. The Mahāvihāra community did not look with favor at the treachery of Mahānāma. So Mahānāma and his wife were supporting the Abhayagiri School.[4]

We have another testimony to support our belief that the Abhayagiri sect was in a prosperous condition when Buddhaghosa visited Ceylon. Fa-hien visited Ceylon, stayed there for two years and returned about the year 413 A.D.[5] He tells us that at his time there were five thousand monks in the Abhayagiri-vihāra.[6] He describes the great ceremony of Tooth-worship and speaks of the Tooth being taken to Abhayagiri.[7] He further tells us that there were only three thousand monks in the Mahāvihāra establishment.[8] He also speaks of a King who built a new monastery.[9]

All this evidence goes to show that Abhayagiri was prosperous when Buddhaghosa went to Ceylon. He found the Abhayagirivādins in ascendency. He may have had this book Vimuttimagga before him and it is not unlikely that he wanted to compose another book that would far outshine the Vimuttimagga. He does not make any direct reference to the Abhayagirivādins, probably because of contempt for his opponents and also because, as we have stated above, the Abhayagirivādins at that time were in great favour of the political power in Ceylon.

Now the questions that come next are: "Who is Upatissa? Where and when did he compose his book, Vimuttimagga? In what language did he write it? What can we know about him from it?"

1. E.R.E. i. p. 18.
2. Mv. XXXVII. pp. 1-16.
3. Identified with Sirinivāsa (referred to in the concluding stanzas of the Samantapāsādikā) by A. P. Buddhadatta in his Introduction (pp. iv-v) to his Sinhalese edition of Vis. (1914).
4. Mv. XXXVII. p. 212.
5. H. Parker, 'Ancient Ceylon', p. 301.
6. Travels of Fahien, transl. by James Legge, 1886, p. 102.
7. Ibid., p. 106.
8. Ibid., p. 107.
9. 'This King must be Mahānāma', Legge, p. 108.

To these questions unfortunately we cannot give very satisfactory answers. We can simply suggest certain probabilities. Beyond the bare mention of Upatissa by Dhammapāla, we have no other external evidence. From Dhammapāla's remarks in his commentary on the Visuddhimagga we can simply draw an inference that Upatissa's book was later accepted by the monks from the Abhayagiri school. We have already seen above[1] in the history of the Abhayagiri sect that many monks from India came and joined that sect. It is very likely that Vimuttimagga was one of the books brought over from India. From the internal evidence of the book we may say that there is no reference to any name[2] or place in Ceylon. We find in this book many words which are transliterations of Indian words. The list of worms residing in different parts of the body gives names which are transliterations of Indian names. These names must have been taken by Upatissa from some old work or works on medical science. Besides, the references to a *Caṇḍāla*, which we have already noticed, also point to the origin of the book in India,[3] particularly, in South or Dravidian India where there is a very strong prejudice against Caṇḍālas.

Indian origin of Vim.

My discovery of the Tibetan version[4] of the third chapter on 'dhutas' is also important. The original of the Tibetan as well as the Chinese version seems to be the same. Wherever the Chinese text differs from the Pali text, the Tibetan also differs. It shows that the book did not disappear from India when its copy was taken out of India on way to China but it was studied in Buddhist schools of India at least till the eighth or ninth century A.D. when the Buddhist Paṇḍits from India commenced to visit Tibet. The name of Vidyākaraprabha who is mentioned along with a Tibetan collaborator in the colophon of the Tibetan version is given by Shri Śarat Chandra Das in his 'Indian Paṇḍits in the Land of Snow' pp. 49-50, among the names of those learned scholars who were invited by King Ral-pa-chan of Tibet in the ninth century. This Tibetan text provides an additional evidence to show the Indian origin of the book. It does not appear to be

1. p. lii.

2. Unless the name Nārada (p. 134) referred to any high personage from Ceylon, which seems to us to be very improbable.

3. Upatissa's change of the 'yellow' colour of the earth for *kasiṇa* (as said by B.) into 'black' (p. 43) may be considered as significant. Can it suggest the black soil of the country of origin of Upatissa?

4. See foot-note 1 on p. 16.

probable that a text from Ceylon was taken over to India and there it was studied in Buddhist schools and that it assumed such importance as to be translated, in part at least, in Tibetan.

As to the date of the composition of this book, our surmise is that this work seems to belong to a period not far later than the literary period of post-canonical Pāli Literature, when the Netti and the Peṭakopadesa—both of which are companion-volumes by Mahākaccāna—were composed. For, we find in the Vimuttimagga a number of passages[1] which closely agree with passages from the Peṭakopadesa and they have been given or indicated at different places in foot-notes. For instance, see a passage in the Introductory chapter (p. 2): *Dve hetū dve paccayā sāvakassa sammādiṭṭhiyā uppādāya: parato ca ghoso saccānusandhi ajjhattañ ca yoniso manasikāro.* Compare with this Vimuttimagga 1.2.6 從他聞......自正念. Here we find that the words 自正念 exactly correspond to *ajjhattañ ca yoniso manasikāro.* The text of the Vimuttimagga is more akin to the text of the Peṭakopadesa than to the passage from M.i.294, A.i.87, which also we have given in the foot-note on p. 2. Hardy, editor of Netti, gives as the date of the composition of Netti 'about the beginning of our (Christian) era, or shortly later.'[2] Our book therefore, may be put somewhere in the first two centuries after the beginning of the Christian era.

Probable date of Vim.

There is one more point about which we cannot make any definite statement, namely the original language of the Vimuttimagga. Whether the text was originally in Pali or some Buddhist Sanskrit, (closely allied to Pali-Prakrit), like that of Divyāvadāna, Sikṣāsamuccaya, Lalitavistara or Mahāvastu, it is not possible to say with *certainty*. From a large number of Pali books quoted or used by the author, it may be infered that Upatissa also wrote his book in Pali. We have indicated in the main part of this book how his passages correspond to passages from Pali literature, particularly the Nikāyas, Vibhanga and Paṭisambhidā. The Chinese transliterations also are not much helpful in enabling us to decide this point. For instance, although Jā-mo-thā-li, āṃ-lo, nā-yu-thā correspond respectively to Sanskrit Jamadagni, āmra, nayuta, the word *uppala* or *utpala* is found to be transliterated both by u-po-lo, u-to-lo, or to-lo as shown above (p. xlvi).

Language

1. For a collection of these passages, see Appendix A 3.
2. Netti, Introduction p. xxxii.

Personal information about Upa.

What we know of Upatissa from this book is very little. As we have noted above, he seems to be acquainted with Indian medical works. In addition to the list of worms in the different parts of the body, we find Upatissa going into the details of the development of the foetus from week to wek. He also gives (7.17a.5-7) the names of several diseases—those of the eye, ear, nose, tongue, body, head, heart, mouth, teeth, asthma, cold and fever (malaria), epileptic fits, fever leading to delirium, diseases of the skin like leprosy, boils or blisters, haemorrhage, intestinal and urinary diseases, etc. We may also recall the simile, which he has given (p. xxix) of a hot drink as being not salutary to a man who has the excess of bile in his humours. He has also illustrated the appropriateness of the order of the four Noble Truths by the simile of a physician who sees the symptoms of a disease, knows the cause of it and then prescribes an appropriate remedy for it.[1] Upatissa appears to be very harsh with an absolutely ignorant man. He would prescribe no kammaṭṭhāna for him but he asks him to stay with his teacher and develop the power of understanding.[2]

Several references to Sāriputta in this text make it clear that Sāriputta, the favourite disciple of the Buddha, could never be the author of this book. Also, Prof. Nagai's suggestion that Upatissa, who belonged to the line of the Theras in the first century A.D. in Ceylon, may have been the author of this book is not borne out by the internal evidence. We have already seen that there are no references to places in Ceylon and it may also be borne in mind that the author of this book reveals no special mastery of the Vinaya which is claimed by Prof. Nagai for that Upatissa who lived in the first century A.D. in Ceylon. So his theory will have to be rejected.

Here, some one may still say that Dhammapāla's testimony may not be considered as reliable unless it is corroborated by other evidence, and therefore the correspondence between our two texts can as well be explained on the supposition that when Buddhaghosa's work, the Visuddhimagga, came to be well-known, some one with leanings toward the Abhayagiri sect may as well have composed this book, Vimuttimagga.

To this we may reply that the whole of the internal evidence is *against* any supposition of that kind. Buddhaghosa's work

1. pp. xxviii, 110. 2. pp. 36, 41, 42.

decidedly appears to be an amplification of, and a great improvement upon, the bare old skeleton-like frame of the Vimuttimagga. For instance, we may here recall what we have already noted that Buddhaghosa, with the possible exception of one or two cases, gives a greater number of the categorical enumerations of the different technical or doctrinal points than Upatissa. Upatissa gives four categories of *sīla* while B. gives five. Upatissa gives four ways of cultivating *ānāpānasati*, while Buddhaghosa gives eight. Upatissa gives ten kinds of *catudhātuvavatthāna*, while Buddhaghosa gives thirteen. In Upatissa, we find only six things mentioned that correspond to Buddhaghosa's paḷibodhas, while in the Visuddhimagga we have ten. Upatissa gives only four advantages of *samādhi*, while Buddhaghosa gives five. Upatissa mentions five kinds of *āhāre paṭikkūla-saññā*, while Buddhaghosa gives ten. And such examples could be multiplied.

Similarly we have noted that Upatissa's interpretations of some terms like *bhikkhu*, *Pātimokkha*, *Dhamma*, *rūpasaññā*, *ākāsa*, *nibbāna*, etc. are simpler, more natural, devoid of scholastic artificiality and agree with older interpretations of canonical books. This clearly shows that Buddhaghosa's work marks a decidedly later stage than that of the Vimuttimagga.

Thus to conclude,

(i) from the internal evidence of the book, (a) which shows abundant similarities between the Vimuttimagga and the Visuddhimagga, (b) which shows that many of the untraced passages in the Visuddhimagga ascribed by Buddhaghosa to the Porāṇas, or to the Aṭṭhakathās are found in the Vimuttimagga, (c) which shows that the Vimuttimagga belongs to a school different from that of Buddhaghosa, and that it contains as many as *nine* passages giving the views that exactly tally with those ascribed by Buddhaghosa to 'some';

(ii) from the external evidence afforded by the *direct* testimony of Dhammapāla, who comments that in a particular place Buddhaghosa refers to Upatissa and his Vimuttimagga; and

(iii) from the general political and religious conditions in Ceylon, at the time of Buddhaghosa's visit to that country in the first quarter of the fifth century,

we think it *highly probable* that Buddhaghosa wrote his Visuddhimagga after the Vimuttimagga, and that very probably he had that book before him when he wrote his Visuddhimagga. We only say 'highly probable'. Because before the final

Conclusion

decision can be given on this subject, we should like Dhammapāla's statement to be confirmed by some other evidence; and also the following points—which cannot be decided in the present state of our knowledge of the Buddhist and allied literatures—will first have to be cleared up:—

(i) the source of the passages in the Vimuttimagga such as that which gives the names of worms in the human body, that which gives the development of the foetus from week to week;

(ii) whether Sān-Tsāng 三 藏 is the same as Peṭaka;

(iii) the identification of Nieh-ti-li-po-tho-shiu-to-lo (涅 底 履 波 陀 修 多 羅) with any known *sutta*.

Out of the four probable theories, that we suggested at the beginning of this introduction,[1] we have just shown that the second cannot be accepted. The third also is not acceptable because of the clear referernces in the Visuddhimagga to the views of other theorists, which we have shown, on the authority of Dhammapāla, to be the views of the Abhayagirivādins and which exactly tally with the views given in the Vimuttimagga. The fourth also cannot be accepted because we do not find any touches in the Vimuttimagga that are decidedly *purely* Mahāyānistic.[2] And so, the only theory, that seems to us as the most probable, is the theory no. 1:

That Buddhaghosa had Upatissa's book, Vimuttimagga, before him and that he, taking the frame work of Upatissa's Vimuttimagga, amplified it with his scholastic erudition and composed his work, Visuddhimagga, which has certainly far outshone Upatissa's Vimuttimagga.

* * * * *

The references in the Vimuttimagga are given to the handy and popular edition of the book, printed and published at Bi-ling 毘陵 in the province of Kiang-su 江 蘇 in 1918. I have also occasionally given references to the Taisho edition of the Buddhist Chinese Tripiṭaka published under the direction of Prof. J. Takakusu and Prof. K. Wantanabe.

The text of the Vimuttimagga is given in volume No. 32 of this series, pp. 399-461 (no. 1648). I have also consulted,

1. pp. xvii-xviii.

2. The twelve dhutangas, ten Pāramitas, the Buddhadhammas mentioned by Upa. [see pp. 16, 64-65] agree with the Pāli tradition. They do not agree with the lists in the Mvy. 1128-39, 914-923, 135-53 and Chinese Dharmasangraha, XXXIV (pp. 31, 118), V (pp. 24, 121) and XLI (pp. 34, 119).

for checking up the different readings, the Tokio edition of the Tripiṭaka. The text of the Vimuttimagga is found in this series in case 24, Vol. III [藏 三] pp. 22-74. The text of the Visuddhimagga that I have used is the one that has been edited by Henry Clark Warren and revised by Prof. Dharmānanda Kosambi. It is expected to be shortly published in the Harvard Oriental Series.

I cannot conclude this introduction without acknowledging my debt. I have to express my deep gratitude to Prof. K. T. Mei, who was teaching Chinese in Harvard University during my stay there (1929-32). He encouraged me in undertaking the study of Chinese, and but for his help it would have been impossible for me to accomplish anything in this line of research. I have also to express my debt to Prof. Dharmānanda Kosambi, my teacher, who first initiated me into the field of Buddhist studies, especially in Pāli Literature, for going over my first draft and making valuable suggestions. I have also to express my sincere thanks to Prof. Walter E. Clark and to the late Prof. J. H. Woods, of Harvard University—who alas! is no longer living—who looked over my work and made some useful suggestions when these pages were first being penned about five or six years ago. And last, but not least, I cannot forget my friends, Mr. Hideo Kishimoto[1] and Mr. J. R. Ware[2] who were of great help to me in checking references to Chinese books and discussing the interpretations of some knotty passages.

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CHAPTER I

NIDĀNAṂ

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

[Bk. 1.1.4-1.4.5; Tak. 399c-400 b. *cf.* Vis. I.1-15]

"*Sīla*, *Samādhi*, *Paññā* and *Anuttarā Vimutti*—these dhammas the illustrious Gotama understood in succession."[1] With this introductory stanza, Upatissa (henceforth abbreviated as Upa.) commences his introductory chapter. He continues— N.O.

'When a man has to reach the other shore, the *Nibbāna*, he has also to know the way that would enable him to reach that state. He must ask things about the *Sutta, Abhidhamma* and *Vinaya*. I must tell the way to Deliverance. Listen to me attentively.'

Upa. next gives us a brief comment on the introductory stanza given above. *Sīla* means *sīla-saṃvara*. *Samādhi* means *avikkhepa*. *Paññā* means *sambodhiñāṇa*. *Vimutti* means escaping from fetters. *Anuttarā* means *anāsavā*. He comments also on the other words in that stanza.

In continuation of the same, Upa. classifies *Vimutti* into five kinds:

(i)	*Vikkhambhana-vimutti*:	to check the nīvaraṇas while practising the first trance. XIII. 12
(ii)	*Tadanga-vimutti*:	to be free from diṭṭhis while cultivating the *nibbedhabhāgiyasamādhi*.
(iii)	*Samuccheda-vimutti*:	to remove and destroy all kinds of ties or bonds.
(iv)	*Paṭippassaddhi-vimutti*:	to enjoy the *cittappassaddhi* at the time of the attainment of the fruit.
(v)	*Nissaraṇa-vimutti*:	*Anupādisesa-nibbāna*.

1. See A. ii. 2; D. ii. 123:
Sīlaṃ samādhi paññā ca vimutti ca anuttarā
anubuddhā ime dhammā Gotamena yasassinā.

'That by which one reaches Deliverance is the Path of Deliverance, the *Maggapaṭipadā*. And this way to Deliverance is accomplished with the help of *sīla*, *samādhi* and *paññā*. And I must tell this way.'

Upa. here goes on telling us why it is necessary to tell about the Path. Because, says he, there are some men who are 'with little dust' (*apparajakkha*) and who wish to attain Deliverance but if they do not know of this path, they are like blind men who wish to go far off to a distant country without any guide. These men will only suffer without reaching their goal. They wish to attain the Deliverance but they do not know the ways and means by which it could be attained. He gives another quotation in which the Blessed One is said to declare that there are two ways in which one can have *sammā-diṭṭhi*, either by learning about it from others, or by proper reflection.[1] So, he says, he must speak about the Way to Deliverance (*Vimutti-magga*).

I. 10. The *vikkhambhana-vimutti-magga* is fulfilled with the help of the three khandhas, *sīlakkhandha*, *samādhikkhandha* and *paññākhandha*. He explains these terms, the first meaning *sammā-vācā*, *sammā-kammanta*, and *sammā-ājīva* and other things included with them; the second meaning *sammā-vāyāma*, *sammā-sati* and *sammā-samādhi* and other things included with them; and the last meaning *sammā-diṭṭhi*, *sammā-sankappa* and other allied things. He gives also another alternative explanation. One must learn the three sikkhās, *adhisīla-sikkhā*, *adhicitta-sikkhā*, and *adhipaññā-sikkhā* which terms also are explained. By these sikkhās, the three visuddhis of *sīla*, *citta* and *diṭṭhi* are accomplished which are no more than *sīla*, *samādhi* and *paññā*.

I. 11. This *vikkhambhana-vimutti-magga* is *ādi-kalyāṇa*, *majjhe-kalyāṇa* and *pariyosāna-kalyāṇa* in so far as the *sīla*, *samādhi* and *paññā*, which are the *ādi*, *majjha* and *anta* of this Path, are *kalyāṇa*. By means of *sīla*, one removes desires and attachments, and finds delight in faultless pleasure. By *samādhi*, one removes self-torments and delights in *pīti* and

1. Cf. M. 294; A. i. 87(9): *Dve'me, bhikkhave, paccayā sammā-diṭṭhiyā uppādāya. Katame dve? Parato co ghoso yoniso ca manasikāro.* Also cf. the very opening words of the Peṭakopadesa: *Dve hetū dve paccayā sāvakassa sammādiṭṭhiyā uppādāya: parato ca ghoso saccānusandhi, ajjhattañ ca yoniso manasikāro.*

sukha. By *paññā*, one makes the *saccaparicchedа* and attains the Middle Path, and is profoundly delighted in *Sambodhi*.

If the *sīla* is more intensely developed and the other two less, then one becomes *Sotāpanna* or *Sakadāgāmī*. If the *sīla* and *samādhi* are more developed, and *paññā* less, one becomes *Anāgāmī*. Practising all the three in their perfections, one becomes an *Arhat, anuttara-vimutta*.

CHAPTER II

SĪLA-PARICCHEDO

[Bk. 1.4.6-1.18.3 (end of the Bk.); Tak. 400c-404b. Cf. Vis. I.16—end of the First chapter.]

Upa. at the outset sets up questions which he takes one after another and explains them himself.

I. 17; diff. 1. *Kiṃ sīlaṃ?*

Cetanā-sīlaṃ
Saṃvara-sīlaṃ
Avītikkama-sīlaṃ

[Cf. B.[1] I. 17 where we have a quotation from Ps. i. 44 which adds *cetasika-sīla* after the first of these sīlas. The explanation of these differs except in the last case where only it agrees.]

I. 140.
s.a. In attempting to give another alternative explanation, Up. says: *pahānaṭṭhena saṃvaro; sabbe kusalā dhammā, idaṃ sīlaṃ*. And in continuation of this he gives a long passage[2] from Ps. i. 46-47 which is also quoted in B.I. 140. The passage given by Upa. [1.4a.3-1.5.7; *Tak*. 400c. 8-26.] is only a part of that given by B. and it is substantially the same from *nekkhammena kāmacchandassa pahānaṃ*—(sixth line in that para.) to *arahattamaggena sabbakilesānaṃ pahānaṃ sīlaṃ, veramaṇī, cetanā, saṃvaro, avītikkamo sīlaṃ* (fourth line from the bottom of that page), except that Upa. does not give, as far as can be judged from all the three editions of our Chinese text, any words corresponding to *paṭinissaggānupassanāya ādānassa*.

I. 20 2. *Kiṃ sīlassa lakkhaṇaṃ?*

q.d. To have *saṃvara* and to remove *asaṃvara*. Upa. goes into the details of what constitutes *asaṃvara*. He explains it as

1. Buddhaghosa. References are made to the chapter and paragraph of his Visuddhimagga (shortly to be published in the Harvard Oriental Series).

2. Ascribed by Upatissa to Abhidhamma.

violating the *Pātimokkhadhamma*, *paccayadhamma*, and *indriyadhamma*, which terms again he explains.

3-5. *Kāni rasa-paccupaṭṭhāna-padaṭṭhānāni?* I. 21-22 diff.

Anavajja-sukhaṃ raso, *anupāyāso paccupaṭṭhānaṃ*, and *sucaritattaya-samācāro padaṭṭhānaṃ*. He also gives another alternative that *somanassa* is the *rasa*, *avippaṭisāra paccupaṭṭhāna*, and *indriya-gutti padaṭṭhāna*.

6. *Ko sīlassa ānisaṃso?*

Avippaṭisāro. And the same passage as is quoted in Vis. I. 23 from A.v. 1 can be traced in a slightly abridged form. He also gives many other advantages that are included by B. in verses in I.24. This paragraph is concluded with the remark: *evam anantānisaṃsaṃ sīlaṃ*. I. 23

7. *Kimatthaṃ sīlaṃ?* I. 19 p.a.

Sītalaṭṭhaṃ, *Seṭṭhaṭṭhaṃ*, *Sīlanaṭṭhaṃ*, *Sabhāvaṭṭhaṃ*, *Sukhadukkhabhāva-sampayuttaṭṭhaṃ*:	Cf. B.I. 19. This is much more detailed than B's. treatment. This gives many more atthas than those given by B.

and also:

Siraṭṭhaṃ *Sītalaṭṭhaṃ* *Patiṭṭhaṭṭhaṃ*	The first two of these are referred to by B. in 1.19 where he ascribes them to *aññe*. [Dhammapāla explains this word simply by *añño ācariyā*.] Upa. explains these by giving very appropriate similes.	I. 19 refers to the first two

8. *Ācārassa* (行) *ca sīlassa ca kiṃ nānākaraṇaṃ?* N.C.

When a man works strenuously and resolves upon dhutas, it is *ācāra* and not *sīla*. *Sīla* is also named *ācāra* and *saṃvara* but acceptance (of dhutas) is *ācāra*.

I. 38 9. *Kati sīlāni?*

Kusalaṃ sīlaṃ
Akusalaṃ sīlaṃ
Abyākataṃ sīlaṃ

These are explained as bodily and vocal activities, respectively meritorious, demeritorious and free from depravities (āsavas); good, bad and pure livelihood; and [activities] bearing good, bad and no fruition. [B. refers in I.38 to this classification given in Ps. i. 44, but rejects it.]

N.C. 10. *Kiṃ-samuṭṭhānaṃ sīlaṃ?*[1]

Kusalacitta-samuṭṭhānaṃ kusalaṃ sīlaṃ.
Akusalacitta-samuṭṭhānaṃ akusalaṃ sīlaṃ.
Abyākatacitta-samuṭṭhānaṃ abyākataṃ sīlaṃ.

N.C. 11. *Kāni sīlassa ādi-majjha-pariyosānāni?*

Samādānaṃ ādi, avītikkamo majjho, abhirati pariyosānaṃ.

N.C. 12-13. *Kati dhammā sīlassa antarāyikā? Kati sīlassa hetū?*

(i) *Catuttiṃsa dhammā maggassa antarāyikā: kodho, palāso, makkho, santāpo* (熱),[2] *macchariyaṃ, issā, sāṭheyyaṃ* (幻), *māyā, upanāho,* 競 (rivalry), *māno, atimāno, mado, pamādo, kossajjaṃ, lobho, arati, ananvayañāṇaṃ* (不從智 not following wisdom),[3] *micchā sati, pāpikā vācā, pāpakā mittā, pāpakaṃ ñāṇaṃ, pāpikā diṭṭhi, akkhanti, assaddhā, ahirikaṃ, anottappaṃ, kāyikavācasikabyāpāresu assādo* (學身口味), *itthijanehi saṃvāso, satthu sikkhāya agāravo, indriyesu asaṃvaro, bhojane amattaññutā, paṭhamāya rattiyā pacchimāya ca rattiyā ajāgariyānuyogo,*[4] *jhāna-sajjhāyānaṃ abhāvo. Ime catuttiṃsa dhammā maggassa antarāyikā.*

1. Ps. i. 44. 45.

2. See Mvy. 4925, 4926 where the character used for *tāpana* is similar to this, though not identical. Also see Kimura, 'The Original and Developed Doctrines of Indian Buddhism (in Charts)', pp. 6, 18 and 39 where we do find the word *anutāpa* included among the kilesas.

3. Does this correspond to Vasubandhu's *asamprajanya* (see Triṃśikā-Vijñāpti, p. 32) for which Suzuki reads 不正見? See D. T. Suzuki, Studies in Laṅkāvatāra Sūtra, p. 396.

4. See Kimura, *ibid.*, p. 39. It gives some terms which correspond to a few of these.

(ii) The opposites of these dhammas are the hetus of *sīla*.

14. *Katividhaṃ sīlaṃ? Duvidhaṃ, tividhaṃ, catubbidhaṃ.*

(A) *Kathaṃ duvidhaṃ?*

(i) *Cārittaṃ* / *Vārittaṃ* } The explanation is substantially the same as is given in B.I. 26. I. 26

(ii) *Hānabhāgiyaṃ*: able to destroy *dussīla*.
Pattibhāgiyaṃ: able to attain all *kusala* dhammas and remove all kinds of dussīlas.

(iii) *Lokiyaṃ* / *Lokuttaraṃ* } *Ariya-magga-phalehi adhigataṃ sīlaṃ lokuttaraṃ; sesaṃ lokiyaṃ. Lokiye sīle sampādite upasampanno hoti, lokuttare vimutto.* I. 32

(iv) *Sappamāṇaṃ: anupasampanna-sīlaṃ.*
Appamāṇaṃ: Buddhena paññattaṃ upasampanna-sīlaṃ.

(v) *Sapariyantaṃ* / *Apariyantaṃ* } This substantially agrees with B.I. 31, giving the substance of the quotations in that paragraph from Ps. i. 43,44. I. 31

(vi) *Nissitaṃ*: subdivided into three classes of *taṇhā*, *diṭṭhi* and *māna*, of which only the first two correspond to B.I. 29, while the explanation of the third as given by Upa. is found in the first *tika* of *hīna*, *majjhima* and *paṇīta* of B.I. 33. I. 29 p.a. I. 33

Anissitaṃ: vimutti-sambhāra-sampannaṃ. Upa. also adds: *nissitaṃ duppaññena abhinanditaṃ, anissitaṃ sappaññena abhinanditaṃ.*

(vii) *Ādibrahmacariyakaṃ: sammā-kammanto, sammā-ājīvo, sammā-vāyāmo.* I. 27 s.a.

Khuddakānukhuddaka-sikkhā: sesaṃ. [S.a. with the first two quotations in B.I. 27.]

(viii) *Citta-sampayuttaṃ: ādi-sikkhā-brahmacariyaṃ.* N.C.
Citta-vippayuttaṃ: sesaṃ khuddakaṃ.

(ix) *Avītikkamasīlaṃ: sāvaka-sīlaṃ.* N.C.
Visuddhisīlaṃ: Buddhānañ ca Paccekabuddhānañ ca sīlaṃ.

I. 30 (x) *Kāla-pariyantaṃ*[1] ... *Āpāṇakoṭikaṃ* — This corresponds to B's. classification of I. 30. The explanation generally agrees with that of B. Upa. adds that the fruit of the former takes time to mature while that of the latter is immediate (無時).

(B) *Kathaṃ tividhaṃ?*

(i) *Pāpa-nimmūlanena avītikkamo* (止惡不犯): To stop all evil; although [*sīla*] is not accepted, still he considers it to have been accepted and does not even think of transgression.

Samādānena avītikkamo (受不犯). To accept [a vow of] non-transgression and so to abstain from transgression.

Samucchedanena avītikkamo (斷不犯): *Ariyo jano ariyena maggena pāpahetū samucchindati.*

I. 35 s.d. (ii) *Parāmaṭṭhaṃ*: *pubbevutta-sadisaṃ sa-taṇhādiṭṭhikaṃ.*

Aparāmaṭṭhaṃ: *puthujjana-kalyāṇakassa sīlaṃ, maggappattiyā sambhārabhūtaṃ.*

Paṭippassaddhaṃ (猗)[2]: *Arahatta-sīlaṃ.* [This last is slightly different from B.I. 35.]

I. 34 s.a. (iii) *Loka-nissitaṃ*, *Atta-nissitaṃ*, *Dhamma-nissitaṃ* — S.a. with *attādhipateyya*, *lokādhipateyya*, and *dhammādhipateyya* in B.I. 34.

N.C. (iv) *Visamaṃ* [or, *micchā*] *paṇihitaṃ* (所願不等): to accept *sīla* to give trouble to others.

Samaṃ (or *sammā*) *paṇihitaṃ* (所願等): to accept sīla for happiness in this life, as well as, for happiness of deliverence in the future.

Appaṇihitaṃ (無所願): to accept *sīla* without regret (*avippaṭisāra*) and for the good of others.

1. Or, *Kālabhāgiyaṃ* and *dehantikaṃ*.
2. Taisho and Tokio editions.

(v) *Visuddhaṃ*
Avisuddhaṃ
Vematikaṃ — S.a. with B.I. 36 except that *Upa.* adds here one more case under the heading of *avisuddha*: *sañcicca āpattiyā āpajjanaṃ; āpannāya āpattiyā avippaṭisāro.* He also remarks: *sace yogāvacarassa sīlaṃ avisuddhaṃ hoti, gambhīro vippaṭisāro uppādetabbo; sace vematikaṃ, āpannāpattiṃ jāneyya, iccassa phāsu bhavissati.* I. 36 s.a.

(vi) *Sekhaṃ*: *satta-sekha-jana-sīlaṃ.* I. 37
Asekhaṃ: *Arahatta-sīlaṃ.*
Neva sekhaṃ nāsekhaṃ: *puthujjana-sīlaṃ.*

(vii) *Bhaya-sīlaṃ*: through fear of wrong one does not commit evil. N.O.

Dukkha-sīlaṃ: through sorrow, one does not commit any evil.

Moha-sīlaṃ: *go-sīla* or *kukkura-sīla* which one accepts. In that case he becomes a bull or a dog, or otherwise he falls into a hell.[1]

(viii) *Hīnaṃ*: tainted by grosser taints and soiled by discontent (*asantuṭṭhi*).

Majjhimaṃ: tainted by smaller taints and associated with *santuṭṭhi*.

Paṇītaṃ: not tainted by anything and associated with *santuṭṭhi*.

Upa. adds that the fulfilment of the first conduces to the enjoyment of human pleasures, that of the second to the enjoyment of heavenly pleasures, and that of the last to the attainment of *vimutti*.

(C) *Catubbidhaṃ* [Cf. B.I.39 which differs in many respects from this.]

(i) *Hānabhāgiyaṃ*: *maggassa antarāye na vinodeti, uṭṭhānavantehi janehi apakkamati, sañcicca āpattiṃ āpajjati, āpattiṃ āpanno paṭigūhati, paṭicchādeti.* I. 39 diff.

1. Cf. M. i. pp. 388-89.

Ṭhitibhāgiyaṃ: *sampādite sīle appamatto hoti, upasamadassanaṃ pana na uppādeti.*

Visesabhāgiyaṃ: *paripūrita-sīla-samādhīsu appamatto hoti, upasamadassanaṃ pana na uppādeti.*

Nibbedhabhāgiyaṃ: *paripūrita-sīla-samādhīsu appamatto hoti, upasamadassanena ca nibbedhabhāgiyo hoti.*

I. 40 (ii) *Bhikkhu-sīlaṃ*
Bhikkhunī-sīlaṃ
Anupasampanna-sīlaṃ
Odāta-vasana-sīlaṃ.
} The same as in B. I. 40. where B. gives *gahaṭṭha-sīla* which corresponds to the last expression here.

I. 41 s.a. (iii) *Pakati-sīlaṃ*
Ācāra-sīlaṃ
Dhammatā-sīlaṃ
Pubbahetu-sīlaṃ
} S. a. with B. I. 41.

N.C. (iv) *Sīla-sīlaṃ*:

kusala-sīlaṃ, akusala-sīlaṃ.

Samudaya-sīlaṃ:

kusala-citta-samuṭṭhānaṃ kusala-sīlaṃ, akusala-citta-samuṭṭhānaṃ akusala-sīlaṃ.

Nirodha-sīlaṃ:

kusala-sīlānuppattiyā akusala-sīlassa vūpasamo; Arahattūpapattiyā kusala-sīlassa vūpasamo.

Nirodha-magga-paṭipadā-sīlaṃ: *cattāro sammappadhānā.* When thus classified these four should be considered as *sīla* and not vāyāmas.

I. 42-52 (v) (a) *Pātimokkha-saṃvara-sīlaṃ* [B. I. 42-52.] Like B., Upa. gives the following passage from Vbh. 244 to explain this *sīlā*:

Idha bhikkhu pātimokkha-saṃvara-saṃvuto viharati ācāra-gocara-sampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

Upa., like B., comments on this whole passage. [It is worth noting how his comment differs from that of B. as well as from that in Vibhanga 245-248]

Idhā ti imasmiṃ satthu-sāsane [lit. °*dhamme*].

Bhikkhū ti puthujjana-kalyāṇako; api ca sekho, asekho, āneñjadhammo.[1] I. 43 diff.

Pātimokkhan ti sīlaṃ, patiṭṭhā, ādi, caraṇaṃ, saṃyamo, saṃvaro, mokkho,[2] *anibandho, pamukhaṃ kusalānaṃ dhammānaṃ samāpattiyā.*

[It should be noted that the comment in Vbh. p. 246 on this passage is exactly the same except that there is no word corresponding to *anibandho.* Vis. I. 43 gives a comment which is quite different.]

Saṃvaro ti kāyika-vācasika-kammassa avītikkamo.
Saṃvuto ti Pātimokkha-saṃvarena upeto.
Viharatī ti catu[3]*-saṃvarena saṃvuto.*

Ācāra-gocara-sampanno. The comment on these words substantially agrees with that given by B. I.44-51 in the quotations from Vibhanga 246-47. I. 44-51

Aṇumattesu vajjesu bhayadassāvī. The comment on this agrees with that of B.1.52. I. 52

Samādāya sikkhati sikkhāpadesu.

Kāni sikkhāpadānī ti vuccanti? Sattappabhedo[4] *saṃvaro.*

(b) *Ājīva-pārisuddhi-sīlaṃ: micchājīvena avītikkamo. Katamo micchājīvo?*

1. That is how I should like to emend the punctuation, taking this expression with what precedes rather than with what follows. For the expression *bhikkhu āneñjappatto* see A. ii. 184.

2. Vibhanga reads *mukhaṃ* but in the footnote gives a variant *mokhaṃ*.

3. Which four?

4. Does this refer to the seven classes of the rules of Vinaya, namely, *pārājikā, sanghādisesa, aniyata, nissaggiya-pācittiya* and *pācittiya* (treated as one class) *pāṭidesanīya, sekhiya* and *adhikaraṇa-samatha?* Or, does it refer to the abstinence from the seven āpattikkhandhas, detailed in DhsA. p. 394 as follows: *Pārājikaṃ, sanghādisesaṃ, thullaccayaṃ, pacittiyaṃ, pāṭidesanīyaṃ, dukkaṭaṃ, dubbhāsitan ti satta āpattiyo?*

I. 67-70 r.a. *Kuhanā* (懈 怠)[1] of three kinds: *paccaya-paṭisevana-vasena, iriyāpathavasena, sāmantajappanavasena* [Roughly gives the substance of B.1.67-70].

I. 62-65 r.a.

Lapanā *Nemittikatā* *Nippesikatā* *Lābhena lābhaṃ nijigiṃsanatā*	This roughly agrees with B.1.62-65.

Api ca, micchājīvo ti

I. 44 *veḷudānaṃ vā pattadānaṃ vā puppha-phala-sināna-dantakaṭṭhadānaṃ*[2] [cf. B. I.44] and a list of other different kinds of *micchājīva*, summarising the list in D.I.9. of words such as *angaṃ, nimittaṃ, uppādaṃ*, etc. partly quoted by B. in I. 83. Upa. concludes: *evamādiko nānāvidho micchājīvo. Micchājīvā paṭiviratī ti pārisuddhi-sīlaṃ.*

I. 53-58 q.d. (c) *Indriya-saṃvara-sīlaṃ.* Upa. explains this in a way which agrees with what B. explains in brief in I.59. But the detailed explanation which is given by B. in I.53-58 is quite different from that of Upa. who gives *nine* ways—some of which are not quite clear—in which this *indriya-saṃvara* can be accomplished.

(d) *Catuppaccaya-sannissita-sīlaṃ*: *aṭṭhahi ākārehi paṭisankhā yoniso piṇḍapātaṃ paṭisevati—*

1. *neva davāya, na madāya,*
2. *na maṇḍanāya na vibhūsanāya,*
3. *yāvadeva imassa kāyassa ṭhitiyā, yāpanāya,*
4. *jighacchā-pipāsānaṃ uparatiyā* (corresponds to B.'s *vihiṃsūparatiyā* I.92),
5. *brahmacariyānuggahāya,*
6. *iti purāṇañ ca vedanaṃ paṭihankhāmi, navañ ca vedanaṃ na uppādessāmi,*
7. *yātrā ca me bhavissati,*
8. *anavajjatā ca phāsuvihāro cā ti.*

This whole passage is commented upon. The comment agrees with the general spirit of the comment of B. (I.89-94) though it is not without variations in detail.

1. Ordinarily this word means *kosajja* or *thīnamiddha*; but there is no doubt that what is intended here is *kuhanā*.
2. Cf. Miln. 369-70; Maung-Tin, Expositor, i. 201.

These eight ways can be reduced to four paccavekkhaṇas: N.C.

1. *pahātabba-paccavekkhaṇā*, covering the first two of the eight ways mentioned above;
2. *paccaya* (事)-*paccavekkhaṇā*, covering the third, fourth and fifth;
3. *yātrā* (自 安)-*paccavekkhaṇā*, covering the sixth and seventh;
4. *parittānisaṃsa-paccavekkhaṇā*, covering the last.

These four paccavekkhaṇas can further be reduced to three: *antadvaya-parivajjanaṃ, majjhimāya ca paṭipadāya sevanaṃ.*

Upa. explains these terms and in continuation of the same, he gives the passage: *paṭisaṅkhā yoniso cīvaraṃ paṭisevati, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva hiri-kopīna-paṭicchādanatthaṃ.* B. has given the comment on this passage in I. 85-88.

In the same way regarding the acceptance of medical requisites. While begging his food or taking his medicine or using his clothes or bedding, the mendicant should reflect, from day to day, and from time to time, that he depends upon others for these things.

The former teachers have said of the four kinds of paribhogas: I. 125 but diff. explanation.

[Cf. B.I. 125 where we have the same four kinds, although their explanation differs considerably.]

Theyya-paribhogo: *dussīlassa paribhogo.*

Iṇaparibhogo: *ahirikassa anottappassa micchājīvikassa paribhogo.*

Dāyajja-paribhogo: *ātāpissa* (or *uṭṭhānavato purisassa*) *paribhogo.*

Sāmi-paribhogo: *ariyānaṃ paribhogo.* [Cf. B.I. 125-127.]

There are also two kinds of paribhogas:

aparisuddha: *sa-hirottappassa apaccavekkhitvā paribhogo.*

parisuddha: *sa-hirottappassa mattaññuno pāpakesu cittuppādesu nibbindantassa.*

Upa. remarks about all the four kinds of sīlas,[1] mentioned in the fourfold division in this way:

I. 98,100, 111, 123 *Vinaya-saṃvara-sīlaṃ* (substituted for *pātimokkha-saṃvara* mentioned above) *adhimattāya saddhāya paripūritaṃ hoti, ājīva-pārisuddhi-sīlaṃ adhimattena viriyena paripūritaṃ hoti, indriya-saṃvara-sīlaṃ adhimattāya saddhāya (? satiyā)*[2] *paripūritaṃ hoti, paccaya-sevana-sīlaṃ adhimattāya paññāya paripūritaṃ hoti.*

Upa. next tells us how *ājīva-pārisuddhi* follows *Vinaya-saṃvara* and how these two in turn follow *indriya-saṃvara. Paccaya-sannissita-sīla* is the same as *indriya-saṃvara-sīla.* He again tells us that *Vinaya-saṃvara* and *ājīva-pārisuddhi* are included under *sīlakkhandha*; *indriya-saṃvara* and *Vinaya-saṃvara* under *samādhikkhandha*; and *catupaccaya-sannissita-sīla* under *paññākhandha.*

15. *Kathaṃ sīla-visuddhi samādinnā hoti?*

When a *bhikkhu* has first accepted the jhānadhammas, he should reflect whether he has in himself any of the seven kinds of (lapses).[3] If he sees in himself any *Pārājikā* offence, he is fallen from *bhikkhu-dhamma* and he stays only in *anupasampanna-sīla.*

Former teachers have said, "If he sees that he has transgressed into a *Sanghādisesa* offence, he should ask pardon by a *Sangha-kamma* (衆 事). If he has transgressed other offences he should get himself pardoned by another man. If he finds that he has transgressed into a *micchājīva,* he should get a pardon appropriate to the case. Thus he should repent: 'I shall not do it again.' [Cf. B. 1. 126, '*na puna evaṃ karissāmī ti.*'] He resolves not to make any further transgression. By this *sīla-visuddhi,* he does good actions again and again, removes evil, and every morning and evening resolves upon the purity of conduct.

1. It should be noted that Upa. gives no fivefold division as B. gives in I. 131-142.

2. Apparently there seems to be some inaccuracy in this reading of the word *saddhā* where we should expect *sati* (念) but all the three editions I have consulted read in the same way. Cf. B. I. 100.

3. See note 2 on p. 11.

16. *Kati sīlassa* (or rather 行 *ācārassa*)[1] *patiṭṭhā ? Dve sīlassa patiṭṭhā* : I. 153 diff.

(*i*) *dussīlassa ādīnavadassanaṃ,*

(*ii*) *sīlassa ānisaṃsa-dassanaṃ.*

The explanation shows that it corresponds to B.'s *sīlavipattiyā ādīnavadassanaṃ* and *sīla-sampattiyā ānisaṃsa-dassanaṃ* (I.153) but the delailed enumeration shows that it is not altogether the same.

In the various illustrations of the disadvantages of a man of evil conduct, he gives two similes. He compares this man to a thief in prison who finds no delight in noble things and to a *Caṇḍāla* who finds no pleasure in a princely throne.[2]

One must guard one's *sīla* with utmost care, as an ant does its eggs, or a *camarī* its tail, or a person his only son, or his single eye,[3] or as a magician his body, or a poor man his treasure or a sailor his ship.

All the ways of guarding his *sīla* are taken recourse to by him. Thus it becomes *patiṭṭhā* for *jhāna-samāpatti*.

1. Obviously used in the same sense as *sīla*. See p. 5 para. 8 above.
2. Cf. Vis. I. 154, *nirāso saddhamme caṇḍālakumāro viya rajje.*
3. Cf. Vis I. 98, the first two lines of the stanza:
   Kikī va aṇḍaṃ camarī va vāladhiṃ
   piyaṃ va puttaṃ nayanaṃ va ekakaṃ.

CHAPTER III

DHUTANI[1]

[Bk. 2.1.4-2.9a.4; Tak. 404b-406c. Cf.Vis. IInd chapter.]

The introductory paragraph telling us why the *yogāvacara*, after fulfilling the purity of conduct, turns to the 'dhutas' corresponds roughly to B.II.1. Then Upa. tells us that there are thirteen[2] dhutas classified as follows:

II. 88 *Dve dhammā cīvara-paṭisaṃyuttā: paṃsukūlikaṃ, tecīvarikaṃ;*

pañca dhammā piṇḍpāta-paṭisaṃyuttā: piṇḍpātikaṃ, sapadānacārikaṃ, ekāsanabhojanaṃ (*B.*'s '*ekāsanikaṃ*'), *bhojane mattaññutā*[3] (B.'s *patta-piṇḍikaṃ*), *khalupacchābhattikañ ca.*

pañca dhammā senāsana-paṭisaṃyuttā: āraññikaṃ, rukkhamūlikaṃ, abbhokāsikaṃ, sosānikaṃ, yathāsanthatikañ ca.

ekaṃ viriya-paṭisaṃyuttaṃ: nesajjikaṃ.

[This corresponds to B.II.88, where we find exactly this same classification.]

Upa. next tells us how each of these dhutas is accepted, although, later also, he tells us the same thing in his treatment of each of the dhutas.

1. On this subject see my article 'A fragment of a Tibetan Version of a Lost Indian Work' published in the Proceedings Vol. (pp. 131-135) of the Seventh All-India Oriental Conference, Baroda (1933).

2. Mvy.1128-1139 and Chin. Dhs. XXXIV (pp. 31, 118) give a list of *twelve* dhutangas only. The list in one does not, however, agree with that in the other. The former, as well as Puggala-paññatti (p. 69), omits *sapadānacārikanga* and *pattapiṇḍikanga* (or *bhojane mattaññutā* of *Vimuttimagga*) while the latter omits *yathāsanthatikanga* and *pattapiṇḍikanga* from the list of B., but both these texts give a new *anga*, called *nāmantika* or *nāmatika* for *pattapiṇḍika* of B. For the word *namataka* (or *nāmatika* or *nāmantika*) see *Cullavagga* of V. 11, 1; 19, 1; 27, 1; X. 10, 4; Vin. Comm. explains it as *sattha-veṭhanakaṃ, pilotikakhaṇḍaṃ*. Also see B.D. pp. 135-36 and the Tibetan Dictionary by S. C. Das, p. 836 under phyiṅ-pa ཕྱིང་པ་. *Namata* is felt and *nāmatikanga* is the practice of wearing felt. It should also be noted that the characters used in the Chin. Dhs. differ widely from those used in our text.

3. This term is found in the Tibetan version also. See p. 133 of my article referred to above.

1. *Kimattham paṃsukūlaṃ samādiyati?*

He sees disadvantages in seeking his clothing from householders and sees advantages in the acceptance of this practice, which he does by thinking in this way: *gahapati-dānassa paṭikkhittattā paṃsukūlaṃ samādiyāmi.*

Ko ānisaṃso paṃsukūla-samādāne?

The answer roughly corresponds to B.II.21 and some expressions like *corabhayena abhayatā, paribhoga-taṇhāya-abhāvo* can be traced. There are some additions by Upa. like *diṭṭhadhamma-sukha-vihāritā* and so on. II. 21 r.a.

Katividhaṃ paṃsukūlaṃ? Of two kinds:

(i) that which is not owned by any one such as *sosānikaṃ, sankāracoḷaṃ, pāpaṇikaṃ, rathiyā-coḷakaṃ,* and a *cīvara* made of clippings picked up, washed, dyed and sewn together. II. 15 p.a.

(ii) things left over by common people such as clippings of a tailor, pieces eaten up by cattle or mice, (partly) burnt by fire, thrown away by people, coverings over a corpse, or garments of heretics and so on.

Kathaṃ samādiyati?

Sace bhikkhu gahapati-dānaṃ paṭikkhipati, tena paṃsukūlikaṃ hoti.

Kathaṃ bhedo?

Sace bhikkhu gahapatidānaṃ samādiyati, tena paṃsukūlikaṃ bhinnaṃ hoti.

2. *Kathaṃ tecīvarikaṃ samādiyati?*

If he has an additional *cīvara*, he should give it to others, should see *ādīnava* in keeping it and should see the advantage in possessing only the three cīvaras. He should think: *ajjatagge atireka-cīvarassa paṭikkhittattā tecīvarikaṃ samādiyāmi.*

Ko ānisaṃso tecīvarika-samādāne?

The answer roughly agrees with B.II.25 some of the expressions from which can be traced here such as *appasamārambhatā, santuṭṭho kāya-parihārikena.* II 25 r.a.

Kāni tīṇi cīvarāni? Sanghāṭi, Uttarāsangaṃ, Antarāvāsakañ ca. [These names are given in their Chinese transliterations.]

Kathaṃ samādānaṃ? Sace bhikkhu atireka-cīvaraṃ na dhāreti.

Kathaṃ bhedo? Sace bhikkhu catutthaṃ cīvaraṃ samādiyati.

3. *Kathaṃ piṇḍapātikaṃ samādinnaṃ hoti?*

The *yogāvacara* should see the disadvantages in this that if he accept invitations, it would interfere with his work and that he would come into contact with undesirable bhikkhus. Further he should see the advantages, and resolve: *ajjatagge nimantana-paṭikkhepena piṇḍapātika-dhammaṃ samādiyāmi.*

II. 29 r.a. *Ko piṇḍapātikassa ānisaṃso?* The answer roughly corresponds to B.II.29. While some expressions from B. like *kosajja-nimmathanatā, mānappahānaṃ, rasataṇhānivāraṇaṃ* can clearly be seen, there are others like *cātuddisatā* (於四方) added. [B. gives this last as one of the advantages of *abbhokāsikangaṃ*, II.62.]

Katividhā nimantanā? *Kathaṃ samādānaṃ?* *Kathaṃ bhedo?*	Upa. mentions three kinds of *nimantanā*[1]—for food, for going and for meeting—and adds that this practice is accepted by avoiding invitations and violated by accepting them.

4. *Kathaṃ sapadānacārikaṃ samādinnaṃ hoti?*

If he gets excellent food in the houses he visits, he does not go again. He is away from doubtful places (*sankitaṭṭhānāni*). He knows their faults. He also knows the advantages of resolving: *ajjatagge a-sapadānacārikaṃ paṭikkhipāmi, sapadānacārikaṃ samādiyāmi.*

II. 33 r.a. *Ko ānisaṃso sapadānacārike?* The answer corresponds to B. II.33 from which the expressions like *avhānānabhinandanā, candūpamatā* can be traced here. Upa. also adds many others.

Kiṃ nāma sapadānacārikaṃ? *Kathaṃ samādānaṃ?* *Kathaṃ bhedo?*	When a *bhikkhu* enters a village for alms, he starts from a house on the extreme border. If he goes from house to house, he fulfills this practice; but if he passes over one house and goes to another, he violates it.

1. Cf. SN. 40 *Āmantanā hoti sahāya-majjhe,*
vāse ṭhāne gamane cārikāya.

5. *Kathaṃ ekāsanikaṃ samādiyati?*

Ekāsanika means to be far from taking food at each meal at two or more different places. This is practised by good men and is something about which there cannot be any doubt (無疑).

Ko ānisaṃso ekāsanike? The answer roughly corresponds to B.II.37, some expressions from which like *appābādhatā, appātankatā..............phāsu-vihāro* can be traced here. II. 37

Kathaṃ ekāsanikassa samādānaṃ?
Ke pariyantā?
Kathaṃ bhedo?

Upa. speaks of the three pariyantas, *āsanapariyanta, udakapariyanta* and *bhojana-pariyanta* mentioned by B. in II.36. If he plans to sit twice for food, he violates *eka-bhojana* (一食) which with the exception of liquid medicines is commended by the Buddha. [Cf. B. II. 36, *Sace manussā......... sappimaṇḍāni āharanti, bhesajja-mattam eva vaṭṭati.*] II. 36

6. *Kathaṃ bhojana-mattaññutā* (受節量食) *samādiyati?* II. 39 diff.
[Diff. from *pattapiṇḍikangaṃ* of B.II.39ff.]

If he eats and drinks without moderation, he increases his bodily sloth and heaviness, always has greed, and never feels satisfied in his stomach. He knows the disadvantages of this and further knows the advantage of moderation in food which he takes with this resolve: *ajjatagge loluppaṃ paṭikkhipitvā bhojana-mattaññutaṃ samādiyāmi.*

Ko ānisaṃso bhojana-mattaññutāya? [The answer differs from B.II.41.] II. 41 diff.

Moderation in food, not to allow the stomach to indulge in [desires for food]—for, eating too much increases diseases and gives no happiness—removes sloth (*thīnamiddha-panūdanaṃ*) and is recommended by good people.

Kathaṃ samādānaṃ?
Kathaṃ bhedo?

When he takes his food and drink he must know how much he needs, and must not take more than an average standard. He must cut off lack of moderation. Otherwise, the practice of this *dhutanga* is violated.

7. *Katham khalupacchābhattikaṃ samādiyati?*

He cuts off all expectations and is far from *atirittabhojana*. He knows the disadvantages of this and also sees the advantages of a resolve like this: *ajjatagge atiritta-bhojanaṃ paṭikkhipāmi, khalu-pacchā-bhattikaṃ samādiyāmi.*

I. 45 *Ko ānisaṃso khalu-pacchā-bhattike?*

.a. The answer partly corresponds to B. II. 45, from which *pariyesanāya abhāvo* can be traced here.

Duvidhaṃ [khalu-pacchā-bhattikaṃ]:

aparicchinnāntaṃ (? 不節邊)—If he receives additional food or gets it by a separate apology he should not eat it again. [Does this correspond to B. II. 43: *pavāretvā puna bhojanaṃ kappiyaṃ kāretvā na bhuñjitabbaṃ?*]

adhiṭṭhitāntaṃ (受 持 邊)—When he has taken twenty-one mouthfuls (kabalas) he should not take any more.

Kathaṃ samādānaṃ?
Kathaṃ bhedo?
} When a mendicant is a *khalupacchābhattika*, he cuts off *atiritta-bhojana*; so, if he takes the latter, he violates the practice.

8. *Kathaṃ āraññikaṃ samādiyati?*

He sees the disadvantages of dwelling in a noisy place, where his mind comes into contact with five kinds of impurities (lit. dust 塵 *raja*) and produces *sankiliṭṭhasukha*. If he lives in a noisy place, he is disturbed by the people coming and going. Further he sees the advantages in the practices of an *āraññika*, when he resolves: *ajjatagge gāmantavihāraṃ paṭikkhipāmi, āraññikaṃ samādiyāmi.*

I. 49 *Ko araññassa paccanto?* The answer roughly corresponds
.a. to B. II. 49: *pañcadhanusatikaṃ pacchimaṃ.*

Kathaṃ samādānaṃ? By giving up *gāma-majjhe vihāra.*
Kathaṃ bhedo? By resorting to *gāma-majjhe vihāra.*

9. *Kathaṃ rukkhamūlikaṃ samādiyati?*

He abandons a covered place (*channaṃ*), does not accumulate or store up, removes *taṇhā* or *pariyesanā*, and knows their disadvantages. He also sees the advantages of a *rukkhamūlika* and resolves: *ajjatagge channaṃ paṭikkhipāmi, rukkha-mūla-vihāraṃ samādiyāmi.*

Ko ānisaṃso rukkhmūlike?

The answer corresponds to B.II.58, some expressions from which like *senāsana-macchera-kammārāmatānam abhāvo, devatāhi sahavāsitā* can be found here. II. 58 r.a.

Ke rukkhā sevitabbā? Such trees should be used, that by day time, the shadows of the trees may reach the place occupied by him and such trees as would not shed leaves on his place when it is windy.

Ke rukkhā na sevitabbā? One must keep away from dangerous, decayed trees, trees, hollow or eaten up by worms, or trees resorted to by demons or spirits. Cf. B.II.56, where B. enlists different kinds of trees to be avoided wherein he mentions *cetiyarukkha*. II. 56

Katham samādānam? By avoiding covered places.

Katham bhedo? If he stays in covered places, he breaks the practice.

10. *Katham abbhokāsikaṃ samādiyati?*

He does not like a place with a roof on, nor does he like to sit under a tree, nor does he like a place where things are stored up. He knows the disadvantages of these and further sees the advantages of an *abbhokāsika*. He thinks: *ajjatagge nivāsaṃ na sādiyāmi, paṭikkhipāmi, abbhokāsikaṃ samādiyāmi.*

Ko ānisaṃso abbhokāsikassa?

The answer partly corresponds to B. II. 62, some of the expressions from which like *thīna-middha-panūdanaṃ, migā viya, nissangatā* etc. can be traced here. II. 62 p.a.

Kathaṃ samādānaṃ? By resolving: *channañ ca rukkhamūlañ ca paṭikkhipāmi, abbhokāsikañ ca samādiyāmi.*

Kathaṃ bhedo? If he stays in a covered place, or under a tree, he violates the practice.

11. *Kathaṃ sosānikaṃ samādiyati?*

If he resorts very little to places other than *susāna*, then there is little *pamāda*, and he becomes afraid of evil (*pāpa*). He knows the disadvantages of resorting to places other than *susāna*, and the advantage of being a *sosānika*. He thinks: *ajjatagge na-susānaṃ paṭikkhipāmi, sosānikaṃ samādiyāmi.*

Ko ānisaṃso sosānikassa samādāne?

The answer to this roughly corresponds to B.II.67, several expressions from which can be traced here. For instance, we have *maraṇa-satiyā paṭilābho, appamāda-vihāritā, kāmarāga-vinodanaṃ, amanussānaṃ garubhāvanīyatā.* II. 67 r.a.

Katham sosānikam samādinnam hoti? Kattha vasitabbam?

When he goes to a cemetery, he must first note the places where there is constant crying, or constant smoke, or constant fire, and if he wants to stay in the cemetery, he must stay in places other than these.

Katham samācaritabbam? When a *bhikkhu* stays there, he must not build there any room, nor make any bed, nor should he stay in a place in the direction from which the wind blows, nor in a place against the current of the wind. [There are some details in this connection, which are not found in B.]

Katham samādānam? By abandoning places other than *susāna.*

Katham bhedo? By living in places other than *susāna.*

12. *Katham yathā-santhatikam samādiyati?*

He rejoices not in what people are greedy for, and does not bother others so as to make people avoid him. He knows the defects of this kind of life and sees the advantages of a *yathā-santhatika.* [He resolves] : *ajjatagge senāsana-loluppam paṭikkhipāmi, yathā-santhatikam samādiyāmi.*

II. 71 diff. *Ko ānisamso yathāsanthatike?* [The answer differs considerably from B.II.71.] One seeks contentment about a dwelling-place, loves a solitary place, cuts off delight in the acceptance of many things, is highly respected by people and so on.

Katham samādānam? By removing greed for a dwelling place.

Katham bhedo? By resorting to a comfortable place.

13. *Katham nesajjikam samādiyati?*

By knowing the disadvantages of drowsiness and sleep, and knowing the advantages of being a *nesajjika.* He thinks: *ajjatagge seyyam paṭikkhipāmi, nesajjikm samādiyāmi.*

II.75 diff. *Ko ānisamso nesajjike?* [The answer differs from B.II.75.]

He cuts off sloth, removes bodily illness, is away from passionate contact, delights in diminishing sleep, has constant solitariness and quiet, and is able to produce *jhāna-visesa.*

Katham samādānam? By cutting off sleep.

Katham bhedo? If he sleeps, he would be violating the practice.

* * * *

Now follows a small section on 方便 which purports to enumerate cases of convenience or emergency, when a certain laxity in the observance of these practices may be allowed; as for instance, he may take some extra pieces of cloth as towels, or for bandages of wounds; or, even if he has taken up the practice of a *sapadānacārika*, he should avoid elephants or horses that may be coming in his way. Seeing a *caṇḍāla*, he should cover his begging-bowl. 'Following one's *ācariya* or *upajjhāya*' is also mentioned as an occasion for exception. He may get up from the place where he is taking his food, when he sees his teacher coming or any guest-mendicants coming, although he has taken up the practice of taking food on one and the same seat only. [B. also has referred to such cases from time to time. See, for instance, II.31,35.]

Under these circumstances, even though these practices are violated, no sin of violation is attached. But no exception is allowed in the cases of a *bhojana-mattaññū* and a *khalupacchā-bhattika*. Also in the case of a *nesajjika*; although some say that, in this case, an exception may be allowed when a mendicant has to get up from his seat for clearing his nose. N.C.

Upa. next tells us how these dhutas can be condensed into just eight. *Khalupacchābhattikatā* includes *bhojana-mattaññutā* and *ekāsanikatā*, while the practice of an *āraññika* includes the practices of a *rukkha-mūlika*, *abbhokāsika* and *sosānika*. [It should be noted that the details regarding this as given by B. in II.87 are different.] Upa. supports this statement by a quotation from what he calls the *Abhidhamma*. II. 87 diff.

These eight can further be reduced to three: the practices of an *āraññika*, *paṃsukūlika*, and *piṇḍapātika*.

Upa. discusses the following questions regarding the dhutas in general:

(i) *Kena vuttāni dhutangāni?*

Terasa dhutāni Bhagavatā vuttāni, Bhagavatā paññattāni. In continuation of this, Upa. says that we cannot call these dhutas *kusala*, or *akusala*, or *abyākata*. For it is possible for a person of evil disposition not to give up evil thought or evil desires and to produce adhammas and so it will be seen that the dhutangas may not be *kusala*. Now in Vis. II. 78, 79, B. combats the views of those who say (i) that the dhutangas can II. 78 combats this view

be called *kusala, akusala* or *abyākata*; or (ii) that they are *kusalattikavinimmutta*. Upatissa's view seems to be identical with the latter, which, says Dhammapāla the Commentator, was the view of the adherents of the school of Abhayagiri. [*Abhayagirivāsike sandhāyāha. Te hi dhutangaṃ paññattī ti vadanti.*][1]

II. 83-84 (ii) *Dhutassa katividhā dhammā?*

Dve dhammā: alobho ca amoho ca. This agrees with B. II. 83, 84. Upa. also gives the quotation from A. iii. 219 in a slightly varied form, while it is merely referred to by B.

(iii) *Rāgādicaritesu ko dhutaṃ sevati?*

Rāgacarito ca moha-carito ca. Upa. definitely says that the practice of dhutas is not helpful to a *dosa-carita*. It is positively harmful to him just as a hot drink is harmful to a man who is suffering from the illness of fever. But he also refers to an alternative view that the practices of an *āraññika* and *rukkha-mūlika* are appropriate for a *dosa-carita,* which B. also has mentioned in II. 86 as an alternative view: *āraññikanga-rukkha-mūlikangapaṭisevanā vā dosacaritassāpi sappāyā.*

N.C. (iv) *Kati dhutāni kāla-pariyantāni?*

The three dhutas, those of a *rukkha-mūlika, abbhokāsika* and *sosānika,* are restricted to eight months. The Buddha has allowed a sheltered place for the time [of the rainy season] when a place of safety is required.

II. 81-82 (v) *Ko dhuto ca dhutavādo ca?*: [Cf. B. II.81-82 where the explanations are quite different.][2]

(a) *Dhuto ca dhuta-vādo ca*: *Arahā ca dhutasamannāgato ca.*

(b) *Dhuto ca na dhuta-vādo ca*: *Arahā, dhutangasamādānena pana na samannāgato.*

(c) *Na dhuto ca dhuta-vādo ca*: *sekho ca puthujjano ca dhutasamādānena samannāgato.*

1. See pp. 38-39 of my article 'Vimuttimagga and the School of Abhayagirivihāra in Ceylon', printed in the Journal of the University of Bombay, Vol. V, part III, Nov. 1936, pp. 35-40.

2. On the subject-matter of this paragraph as well as of the chapter, also see my article 'Dhutaṅgas' in the Indian Historical Quarterly, March 1937, Vol. XIII, no. 1, pp. 44-51.

(d) *Na dhuto ca na dhuta-vādo ca: sekho ca puthujjano ca dhuta-samādānena na samannāgato.*[1]

Dhutāni kiṃ-lakkhaṇāni, kiṃ-rasāni, kiṃ-paccupaṭṭhānāni?

Appicchatā-lakkhaṇāni, santuṭṭhi-rasāni, idamatthitā-paccupaṭṭhānāni.

Or else,

Nilloluppa-lakkhaṇāni, anādīnava-rasāni,[2] *aparihāni-paccupaṭṭhānāni.*

Kāni ādi-majjha-pariyosānāni?

Samādānam ādi, paṭisevanā majjho, somanassam anto.

1. It will be noted that these explanations are simpler and more natural than those given by B. in II. 81-82.

2. Tib. supports *anādīnava* (ཉེས་དམིགས་མེད་ང་འོ)

CHAPTER IV

SAMADHI-PARICCHEDO

[Bk. 2.9a.5—2.14a.7; Tak. 406c.-408a. Cf. Vis. III.1-25.]

When the *yogāvacara* with pure conduct has practised dhutas, he should cultivate *samādhi*.

Upa., as usual, sets up a number of questions which he answers and thus treats the subject. Here, however, he does not take up the questions in the same order. He changes the order in one place at least. All the questions except the last one, '*Kathaṃ samādhi uppādetabbo?*' are answered by him in this chapter. The last one is answered in subsequent chapters.

III. 3 1. *Ko samādhi?* It is the concentration of the mind, already purified, on an object, so that it is not distracted. [Cf. B. III.3] Upa. gives another alternative definition supporting himself by a quotation from the Abhidhamma which is none but the definition of *samādhi* given in Vibh. 217, Dhs. §§ 11, 15, 24, 287, 570.

III. 4 diff. 2. *Kāni tassa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni?*

What Upa. says in this connection does not agree with B's. statement given in III.4.

3. *Ko puggalo samādahissati ?*

He who can hold his thoughts in a perfect, balanced state, like a man who keeps himself well-balanced while carrying the bowl of oil [Cf. S. v. 170 for this simile.], or like the four horses that pull the chariot with equal force.

N.C. 4. *Jhāna-vimokkha-samādhi-samāpattīnaṃ kiṃ nānākaraṇaṃ?*

Jhānan ti paṭhamajjhānādīni cattāri jhānāni.

Vimokkho ti 'ajjhattaṃ rūpasaññī bahiddhā rūpāni passatī' ti ādayo aṭṭha vimokkhā.

Samādhī ti savitakka-savicārādayo tayo samādhayo.

Samāpattī ti nava anupubba-samāpattiyo.

[This corresponds to the explanation of these terms in Vbh. 342, 343.]

Upa. also goes into the details of the interpretation of the word *jhāna*, the first interpretation of which corresponds to B.'s interpretation : *ārammaṇa-upanijjhānattā* in IV. 119.

5. *Kati ānisaṃsā? Cattāro*: [Cf. B. XI. 120-124, where we have *five* mentioned, the last of which *nirodhānisaṃsa* is not mentioned here.]

(i) *Diṭṭhadhamma-sukhavihāritā.* When a man attains *samādhi*, he finds delight and experiences *pabbajjā-sukha*. Upa. also gives a quotation in which the Blessed One is speaking of the days he spent in the state of *samādhi*, while he was practising the *nigaṇṭha* practices, for seven days and nights.[1] XI. 120-24 mentions five

(ii) *Vipassanāya sukhā kiriyā.* When a man's mind is free from nīvaraṇas, and when he has attained the pliability of mind by the training of *samādhi*, he can have a penetrative insight into the khandhas, āyatanas, dhātus, and so on.

(iii) *Abhiññā-sacchikiriyā.* One can attain the five miraculous powers of *iddhividha, dibbasota, paracitta-vijānanā, pubbenivāsānussati,* and *dibbacakkhu.* [See Chapter Nine, p. 86]

(iv) *Bhava-sampatti* [corresponding to *bhava-visesa* of B. XI.123]. The man who has attained *samādhi* does not fall back from it [Cf. *samādhimhā na parihāyati* in B. XI. 123], but does attain a fruit. He attains, if he does not become an *asekha, rūpārūpa-bhava-visesa*, as the Blessed One has said: *Paṭhamaṃ jhānaṃ parittaṃ bhāvetvā Brahma-pārisajjataṃ pāpuṇāti.*

6. *Kati dhammā samādhissa antarāyakarā? Aṭṭha dhammā: Kāmacchando, byāpādo, thīna-middhaṃ, uddhaccaṃ, vicikicchā, avijjā, pīti-sukhavirahitatā*[2], *sabbe ca pāpakā dhammā.* N.C.

7. *Kati dhammā samādhissa hetū? Aṭṭha dhammā*[3]: *sa-upanissayatā* (? 是 因), *pabbajjā* (? 出)[4], *pahānaṃ* N.C.

1. Is this a correct representation? Cf. M. i. 94 (Sutta no. 14). where the Buddha is represented as saying to the Nigaṇṭhas that he could live in a state of *samādhi* even for seven days.

2. 無 喜 樂. The meaning is not quite clear.

3. I am not sure about the accuracy of the eight dhammas given here, as the sense is likely to change with a different punctuation.

4. Cf. Jā i. 14, where among the eight requirements given for the successful accomplishment of one's desire, are mentioned *hetu...... pabbajjā* etc.

(離, *nīvaraṇānaṃ?*), *adosa, vijjā, avikkhepo, sabbe kusalā dhammā cittābhippamodakā, sabbe kusalā dhammā dhamma-ñāṇasamuppādakā ca.*

8. *Kati samādhissa sambhārā? Sattavidhā:*

N.C. *Aneka-vihitaṃ sīlaṃ, santuṭṭhitā, indriyesu guttadvāratā, bhojane mattaññutā, rattiyā pāṭhame majjhime pacchime yāme amiddhatā,*[1] *niccaṃ satisampajaññaṃ, paviveka-vihāro ca.*

9. *Katividho samādhi?*

III. 7 (i) *Duvidho*: [Cf. B. III. 7 which differs considerably.]

(a) *Lokuttaro*: *ariya-phalena samadhigato.*

Lokiyo: *seso*;

Ayaṃ lokiyo samādhi sāsavo, saṃyojaniyo,
N.C. *ganthaniyo,......sankilesiko;*[2] *vutta-vipariyāyena lokuttaro.*

(b) *Micchā samādhi*: *akusala-cittekaggatā*; *pahātabbo vā [samādhi].*

Sammā samādhi: *kusala-cittekaggatā*; *bhāvetabbo*
III. 6 *vā [samādhi].*

(c) *Upacāra-samādhi*: *tassa tassa jhānassa pubbabhāge [pavatto].*

III. 11 *Appanā-samādhi*: *gotrabhū-anantarā.* [B. III.6 says: *parikammānantarā.*][3]

(ii) *Tividho*:

(a) *Savitakka-savicāro*: *paṭhamaṃ jhānaṃ.*
III. 12 *Avitakka-paritta-vicāro*: *dutiyajjhānaṃ.*
Avitakka-avicāro: *sesajjhānāni.*
Corresponds to B. III 12.

(b) *Pītiyā saha uppanno*: *paṭhamajjhānañ ca dutiyajjhānañ ca.*
Sukhena saha uppanno: *tatiyajjhānaṃ.*
Upekkhāya saha uppanno: *catutthajjhānaṃ.*
Corresponds to B. III. 12.

1. In Pāli books this is generally referred to as *jāgariyānuyoga*.
2. See Dhs. § 584.
3. See B. IV. 74, XXI. 130, 134, 135 from which it appears that the words *parikamma*, *upacāra*, *anuloma* and *gotrabhū* did not signify much distinction.

(c) *Kusalo*: *Ariyamaggo*; *sekhehi ca puthujjanehi ca bhāvito rūpāvacara-arūpāvacara-samādhi ca.* N.C.

Vipāko: *Ariyaphalaṃ*; *sekhehi ca puthujjanehi ca uppāditā rūpārūpāvacarā dhātū ca.*

Kiriyā: *Asekhena samāpanno rūpārūpāvacara-samādhi.* [See foot-note 2 on the next page.]

(iii) *Catubbidho*:

(a) *Kāmāvacaro*: *tena tena āciṇṇo samāpatti-ācāro.* *Rūpāvacaro*: *cattāri jhānāni.* *Arūpāvacaro*: *cattāro arūpāvacarā samādhayo, kusala-kammavipākā ca.* *Apariyāpanno*: *cattāro maggā ca cattāri phalāni ca.*	Cf. B. III. 23.	III. 23 p.a.
(b) *Dukkhā paṭipadā dandhābhiññā* *Dukkhā paṭipadā khippābhiññā* *Sukhā paṭipadā dandhābhiññā* *Sukhā paṭipadā khippābhiññā*	The explanation generally agrees[1] with that of B. in III. 14-19.	III. 14-19 g.a.
(c) *Paritto samādhi parittārammaṇo* *Paritto samādhi appamāṇārammaṇo* *Appamāṇo samādhi parittārammaṇo* *Appamāṇo samādhi appamāṇārammaṇo*	The explanation is quite different from that given in B. III. 20.	III. 20 explanation diff.
(d) *Chanda-samādhi* *Viriya-samādhi* *Citta-samādhi* *Vīmaṃsā-samādhi*	Agrees with B. III. 24.	III. 24

(e) *Atthi samādhi Buddhehi samadhigato, na sāvakehi*: *Mahākaruṇā samādhi, Yamaka-pāṭihāriya-samādhi*[2] *ca.* N.C.

Atthi samādhi sāvakehi samadhigato, na Buddhehi: *sekhaphala-samādhi.*

1. Cf. Mvy. 1245-48 where the Chinese characters are entirely different from those given in our Chinese Text.

2. Also see p. 80. The *ñaṇas* of these two names are also given in Vim. Bk. 6. 14. 5-6, Ps. i. 3 and explained in Ps. i. pp. 125-26.

Atthi samādhi sāvakehi samadhigato, Buddhehi ca: nava anupubba-samādhī, asekha-phala-samādhi ca.
Atthi samādhi neva Buddhehi samadhigato na sāvakehi ca: Asaññī- samādhi.[1]

N.C. (f) *Atthi samādhi uppādāya, na nirodhāya: kāmāvacare kusalo akusalo samādhi.*
Atthi samādhi nirodhāya na uppādāya: catu-ariya-magga-samādhī.
Atthi samādhi uppādāya ceva nirodhāya ca: sekh-puthujjanānaṃ rūpārūpāvacara-kusala-samādhi.
Atthi samādhi neva uppādāya na nirodhāya ca: sabba-phala-samādhayo, kiriya-samādhi[2] *ca.*

III. 21 (g) *Paṭhamaṃ jhānaṃ*
Dutiyaṃ jhānaṃ
Tatiyaṃ jhānaṃ
Catutthaṃ jhānaṃ } Agrees with B. III. 21.

(iv) *Pañcavidho*:

III. 25 (a) Referring to the five trances, i. e. one more added to the four just mentioned above. This corresponds to B. III. 25. Upa. further discusses this fivefold division and says that this division is made with reference to the two kinds of men who have mastered the first *jhāna*—one to whom only *vitakka* appears as gross, another to whom both *vitakka* and *vicāra* appear as gross.

N.C. (b) *Pañcanga-samāpatti*: [See *pañcangika sammāsamādhi* in Vbh. 334, VbhCm. 420-21; Ps. i. 48, PsCm. i. 125-26; D. iii. 277, DCm. iii. 1059 ; A. iii 25-27, ACm. iii. 235.]
Pīti-pharaṇatā (滿)[3]: *paṭhame jhāne dutiye jhāne ca.*
Sukha-pharaṇatā: *tīsu jhānesu.*
Ceto-pharaṇatā: *paracittañāṇe.*
Āloka-pharaṇatā: *dibbacakkhu-abhiññāya.*
Paccavekkhaṇā-saññā (想): *tamhā tamhā samādhi-mhā vuṭṭhitassa paccavekkaṇā-ñāṇe.* [Is 想 used for

1. See p. 55; Mvy. 1987; also see p. 53 for *asaññī* gods.
2. Cf. *Kiriya-jhāna*, Vibhanga, pp. 268, 281, 282.
3. The Chinese character 滿 is used both for *pāripūri* as well as *pharaṇatā*. See Mvy. 4304, 6334, and 6491.

相 which would correspond to *nimitta* of the Pali texts? Such confusion of characters with similar sounds is not rarely met with in the Vimuttimagga.]

(c) *Pañcañāṇika-sammāsamādhi*: [See Vbh. 334, VbhCm. 420-21]

Ayaṃ samādhi paccuppannasukho ceva āyatiñ ca sukhavipāko ti paccattaṃ yeva ñāṇam uppajjati. N.C.

Ayaṃ samādhi ariyo nirāmiso ti...

Ayaṃ samādhi sappaññehi [more akin to the reading of the VbhCm: *mahāpurisa-sevito*] *paṭisevito ti...*

Ayaṃ samādhi santo paṇīto paṭippassaddhiladdho ekodibhāvādhigato...[some more expressions are added which seem to be repeating what has been already said and others which do not agree with the readings of Vibhanga and its Commentary but they seem to suggest that this *samādhi* does not vanquish birth, death or egoism.]

Imaṃ samadhiṃ sato va samāpajjati, [*imasmā samādhimhā*] *sato va uṭṭhahatī ti paccattaṃ yeva ñāṇam uppajjati.*

Further, one has to properly understand the *kammaṭṭhāna*. He should understand whether the *ārammaṇa* is *hīna*, *majjhima* or *paṇīta*.

Thus one should know that there are many kinds of samādhis, but that all of them are included under four.

CHAPTER V

KALYAṆA-MITTA-PARIYESANĀ

[Bk. 2.14a.8—2.19.3 (end of Bk.2); Tak. 408a-409b.
Cf. Vis. III.61-73.]

Upa. takes up the last of the questions (No. 10) set up by him in the last chapter: *Kathaṃ samādhi uppādetabbo?*

The beginner in the practice of meditation (*ādikammika*), wishing to produce *jhāna-samādhi*, should seek the best *kalyāṇa-mitta*. For, he would become his guide, friend and relative taking every possible care of him. If he does not find such a friend, he becomes like an elephant without a goad, wandering alone, without anybody to direct, wherever it pleases him. This *kalyāṇamitta* is compared by Upa. to a skilful cart-driver, helmsman, doctor, father, mother or a teacher.

Who is *parama-kalyāṇa-mitta?* One should search for a man who is well-versed in the Sutta, Abhidhamma and Vinaya, well-versed in understanding different kinds of *kamma* (? 業), who has attained the *kusala-jhāna-abhiññā* and who has an insight into the Four Truths.

If he does not find such a man, he should take recourse to one who is endowed with the seven qualities which are exactly the same as are mentioned in the following stanza of B.III.61:[1]

III. 61 *Piyo garu bhāvanīyo vattā ca vacanakkhamo*
id. *gambhīrañ ca kathaṃ kattā no ca'ṭṭhāne nivesaye.*

Upa. comments on all the seven qualities mentioned here. While commenting on the last phrase: *no ca'ṭṭhāne nivesaye*, Upa. mentions *kula, ñāti, āvāsa, kamma, gaṇa* and *gantha* as the aṭṭhānas which should be avoided. [These are only six of the ten paḷibodhas mentioned by B. in III.29.] Such a man he should seek.

Now comes the next question as to how he should seek such a man.

Kathaṃ pariyesitabbo? If he knows that such and such a person living in such and such a place has the necessary

1. See A. iv. 132, Netti p. 164, Peṭakopadesa p. 96, (Bur. ed. 163).

qualifications and is highly respected, and if he be a *jhānācariya*, he should go to him. If he does not personally know of such a person, he should make inquiries with others about such a man, his country, his residence, his *jhānācariya*, and so on, and then go to him and express his wish.

The text goes on giving various details as to how he should behave while he is waiting upon his teacher. In this connection, there is one sentence which gives a very appropriate simile to express the behavior of this man while he is living with his teacher. 'He should not have any feelings of contempt, but, on the contrary, *like a newly-married bride going to wait upon her father-in-law, and mother-in-law,* should have *hiri* and *ottappa* and should receive instructions.'

If he sees a teacher of the Vinaya or of the Abhidhamma, or of the dhutas, he should try to learn things about them from him. If he sees a *jhānācariya* coming, and even if he be younger than himself, he should take his begging-bowl and clothes from his hand [as a mark of respect for him], and wait upon him. As soon as he finds a suitable opportunity, he should express his intention to him. He should abide by the instruction given to him.

The chapter closes with a number of gāthās attributed to the Buddha, summarising what one should avoid and what one should practise.[1]

1. Though the subject-matter in this chapter and in B. III. 61-73 is the same, still there is a wide divergence in the method of handling the subject.

CHAPTER VI

CARIYĀ-PARICCHEDO

[Bk. 3.1.4-3.6.9; Tak. 409b-411a. Cf. Vis. III.74-102.]

The *ācariya* observing the behavior of his pupil for several days should prescribe a *kammaṭṭhāna* suitable to his disposition [*cariyā* 行]

There are fourteen kinds of *cariyā*:

III 74 refers to fourteen cariyās.

1. *Rāgā-cariyā*
2. *Dosa-cariyā*
3. *Moha-carīyā*
4. *Saddhā-cariyā*
5. *Buddhi-cariyā*
6. *Vitakka-cariyā*

[B. in III. 74 refers to the fourteen cariyās but accepts only six, corresponding to the first six of these.]

7. *Rāga-dosa-cariyā*
8. *Rāga-moha-cariyā*
9. *Dosa-moha-cariyā*
10. *Sama-bhāga-cariyā*[1] (等分行): *rāga, dosa,* and *moha* taken equally together.
11. *Saddhā-buddhi-cariyā*
12. *Saddhā-vitakka-cariyā*
13. *Buddhi-vitakka-cariyā*
14. *Sama-bhāga-cariyā* (等 分 行); *saddhā, buddhi,* and *vitakka* taken equally together.

Further, several other cases may be made through *taṇhā, diṭṭhi*[2] and *māna*[2] [cf. B.III. 78] but they may not be considerd as quite distinct in meaning. From these fourteen cariyās, we get fourteen classes of men such as *rāga-carita, dosa-carita* and so on.

These fourteen can be reduced to seven. Nos. 1 and 4 can become one and the same. So also, Nos. 2 and 5, 3 and 6, 7 and 11, 8 and 12, 9 and 13, and 10 and 14.

1. Cf. *samabhāgācarita* of Peṭ. VII. p. 157 (Bur. ed. p. 190); also '*Tattha rāga-dosa-moha-samabhāgacaritassa puggalassa visesabhāgiyaṃ jhānaṃ hoti*' in Peṭ. VII. p. 162 (Bur. ed. p. 192).

2. Cf. *Sphuṭārthābhidharmakośavyākhyā* (Bibl. Buddhica XXI) p. 55, (comment on I. 26) where we have a list of twelve kinds of people possessing different cariyās including these two.

Why is it so? The reasons given are in substantial agreement with those given by B. in Vis. III. 75-77, and many of the sentences from those paragraphs can be traced here word for word. III. 75-77 many sentences id.

Of these seven classes of men, nos. 1, 2 and 7 have *khippā paṭipadā,* while nos. 3, 8 and 9, and the class made of nos. 10 and 14 have *dandhā paṭipadā.* These seven classes can further be reduced to three, *rāga-carita, dosa-carita* and *moha-carita,* in so far as their *mūla-kilesa* (本 煩 惱) is concerned.

The following questions about these cariyās are set up and answered:

(*i*) *Etā tisso cariyā kinnidānā? The answer is* [Cf. III. 79-82.]:

(*a*) *Pubbāciṇṇa-nidānā*: *pubbe kira iṭṭhappayoga-subhakammabahulo*.........(almost word for word the same as in B. III.80.) III. 79-82 almost id.

(*b*) *Dhātu-nidānā*: The same as B. III.81, the first half of which refers to dhātus. B. refers to these views.

(*c*) *Dosa-nidānā*: (α) *semhādhiko rāgacarito, pittādhiko dosa-carito, vātādhiko moha-carito.* Or, it is said: (β) *semhādhiko moha-corito, vātādhiko rāga-carito.* s.d. but B. refers to this view in III. 81.

[In Vis. III.81, B. refers to a view which corresponds to this view, except that he points out in III. 82, that according to this view, only *rāga* and *moha* are explained, while in this text, we find the mention of all the three, *rāga, dosa* and *moha.* He also points out that the two (α and β) exactly opposite views about the *rāga-carita* and *moha-carita* make the position of those who hold this view untenable. B. ascribes this view to '*Ekacce*' which Dhammapāla in his comment explains as follows: '*Ekacce*' *ti* **Upatissattheraṃ** *sandhāya āha.* Tena hi **Vimuttimagge** *tathā vuttaṃ*', (p. 113 Burmese edition.[1])]

(*ii*) *Kathaṃ* ca *jānitabbam ayaṃ puggalo rāgacarito, ayaṃ dosacarito, ayaṃ moha-carito ti?*

The answer is that all these things can be known in seven ways:

(*a*) Ārammaṇato (以 事). This substantially agrees with *dassanādito* of B. III. 94. III. 94.

1. Of P. G. Muṇḍyne Piṭaka Press 1909; but Zabu Meit Swe Press ed. (1913) p. 105; Sinhalese edition p. 96.

III. 95 diff. (*b*) *Kilesato*. This corresponds to *dhammappavattito* of B. III. 95; but the names of the dhammas ascribed to each of the three classes of men do not always agree. Upa. mentions only five evil dhammas for each of these three classes of men, while B. mentions several dhammas for each of the six classes he accepts.

III. 88, 91, 93. (*c*) *Gamanato*. This substantially agrees with B. III. 88, excepting the quotation from the Commentary on the Māgandiya-sutta to which there is nothing corresponding in this text.

(*d*) *Cīvara-pāpuraṇato*. This gives only a general description of the nature of clothes liked by each of these three kinds of men.

(*e*) *Bhojanato*. Substantially agrees with B. III. 93.

(*f*) *Kiccato*. Substantially agrees with B. III. 91.

(*g*) *Seyyādito*. Substanally agrees with B.III. 91 and a part of *iriyāpathato* in III. 88.

(*iii*) *Kathaṃ cīvaraṃ pārupati, bhojanaṃ bhuñjati, katham assa senāsanaṃ, gocaro, iriyāpatho ca ?* The answer follows seriatim:

B. III. 97-100 (*a*) *Cīvara-samādānaṃ*. This corresponds to the passage regarding *nivāsana-pāpuraṇa* and *ārammaṇa* in B. III. 97-101.

(*b*) *Bhojanāhāra*. This roughly corresponds to the remarks on *yāgubhatta-khajjaka* in B. III. 97, 100.

(*c*) *Senāsana*. This corresponds to the remarks on *senāsana* in B. III. 97, 99. It is interesting to note a remark of Upa. that a *mohacarita* should stay in the vicinity of his *ācariya*.

(*d*) *Gocara*. This roughly corresponds to the remarks on *bhikkhācāramagga* and *bhikkhācāra-gāma* in B. III. 97-100. There is another interesting remark made by Upa. that a *rāgacarita* should go into the village facing the sun, a *dosacarita* with his back towards the sun, and a *mohacarita* any way he pleases.

(*e*) *Iriyāpatha*. Upa. tells us what different postures are resorted to by the three classes of men. He mentions that a *dosacarita* is given more to sitting and lying, while the *mohacarita* to walking.

* * * * *

Upa. adds *pakiṇṇakakathā*.

A *rāgacarita* believes in agreeable objects, a *dosacarita* in disagreeable ones, and a *mohacarita* sees nothing in which he can believe. A *rāgacarita* is like a slave, a *dosacarita* like a master, and a *mohacarita* like poison. A *rāgacarita* loves colour (*vaṇṇa*), a *dosacarita* loves finding fault, and a *mohacarita* loves idleness.[1] N.C.

1. This chapter on the whole reveals a remarkably close agreement between Vis. and Vim., perhaps because as B. has said in III. 96, both of them are following the same *ācariya-mata* [*kevalaṃ ācariya-matānusārena vuttaṃ*]. There are several passages which are found word for word in both the texts.

CHAPTER VII

KAMMAṬṬHĀNA-PARICCHEDO

[Bk. 3.6.10—3.11a-2; Tak. 411a-412b. Cf. Vis. III.105-121.]

III. 105 enumerates forty kam-maṭṭānas.

Having observed the *cariyā* of his pupil, the *ācariya* should prescribe the thirty-eight kammaṭṭhānas and also instruct him in two [more], as would befit his *cariyā*. Which are the thirty-eight kammaṭṭhānas?

1-10 *Dasa kasiṇā*: *paṭhavī, āpo, tejo, vāyo, nīla, pīta, lohita, odāta, ākāsāyatana* and *viññāṇāyatana*.[1]

11-20 *Dasa asubhā*: *uddhumātaka, vinīlaka, vipubbaka, vicchiddaka, vikkhāyitaka, vikkhittaka, hatavikkhittaka, lohitaka, pūḷavaka,* and *aṭṭhika*.

21-30 *Dasa anussatiyo*: *Buddhānussati, dhammānussati, sanghānussati, sīlānussati, cāgānussati, devatānussati, maraṇasati, kāyagatāsati, ānāpānasati,* and *upasamānussati*.

31-34 *Cattāri appamāṇa-cittāni* [or, *catasso appamaññā*, corresponding to B's. *brahmavihārā*]: *mettā, karuṇā, muditā* and *upekkhā*.

35 *Catudhātuvavatthānaṃ*

36 *Āhāre paṭikkūlasaññā*

37 *Ākiñcaññāyatanaṃ*

38 *Nevasaññā-nāsaññāyatanaṃ*

[Mark the change in the order from that in Vis. III.105, according to which the order of these kammaṭṭhānas after no. 34, would be 9, 10, 37, 38, 36, 35 of those given in this list, while *āloka-kasiṇa* and *paricchinnākāsa-kasiṇa* are given by B. as the last two of the kasiṇas.]

1. Upa. does not include in this list *āloka-kasiṇa* and *paricchinnākāsa kasiṇa* given by B., although it is clear that he knew these two. He includes them in the other two mentioned above. Besides, when he comes to the detailed treatment of these kamaṭṭhānas he does mention these two and gives a detailed treatment of them. See pp. 58, 59. It is, however, clear that there was a classification, even in the old Pali texts, of thirty-

One should know these thirty-eight kammaṭṭhānas well in the following *nine* ways [B. mentions ten ways, of which the first *sankhātaniddesato* may as well be said to have been given in the enumeration above.] III. 103 mentions ten ways.

(i) *Jhānato.* This corresponds to *upacārappanāvahato* and *jhānappabhedato* of B. III.106-107, but differs in this that Upa. adds a class of *catukka-pañcakajjhāna* to which he ascribes the first eight kasiṇas and *ānāpāna-sati*, adds a class of āruppas to which he ascribes nos. 9, 10, 37, 38 of the list given above, and that he ascribes only *upekkhā* (of the appamaññās) to the *catukkajjhānika* class.

(ii) *Samatikkamato*: III. 108 diff.

(a) *Rūpasamatikkama*: excepting the *āruppa* kasiṇas (nos. 9 and 10 from the above list) in the remaining eight kasiṇas only; in the remaining thirty there is no *rūpasamatikkama.*

(b) *Ārammaṇa-samatikkama* is seen in the three kammaṭṭhānas only, the two āruppakasiṇas and in the *ākiñcaññāyatana*; not in the remaining thirty-five.

(c) *Saññā-vedanā-samatikkama* in no. 38 only, and not in the remaining.

[B. mentions in III 108: *Dve samatikkamā: angasamatikkamo ca ārammaṇasamatikkamo ca*].

(iii) *Vaḍḍhanato.* This corresponds to *vaḍḍhanāvaḍḍhanato* of B. III.109-116, but there is an important difference. According to Upa. the *nimitta* of the ten kasiṇas and the four *appamāṇacittāni* should be developed and the remaining should not be developed. B. is vehemently against developing the *nimitta* of the brahmavihāras which correspond to the four appamāṇacittas. [See B. III.113-114]. III. 109-16. B. combats this view.

eight kammaṭṭhānas. See Dhs. para 203, Aṭṭhasālinī pp. 158, 168, 187. B. himself refers to it in Vis. VI. 56 in these words: *Pāḷiyaṃ hi vibhatta-aṭṭhatiṃsārammaṇesu evarūpaṃ bheravārammaṇaṃ nāma natthi.* The last two of the kasiṇas as mentioned in this list are found in M. ii. 14-15, Ps. i. 6, and Abhk. VIII. 36a; also Netti p. 89. See MCm. ii. 236: *aṭṭhatiṃsārammaṇesu cittaruciyaṃ kammaṭṭhānaṃ gahetvā.* Also cf. MCm. i. 195; ii. 358.

III. 120 diff. (iv) *Paccayato*. This corresponds to B. III.120 which goes into more details than this text. Nine kammaṭṭhānas, the first eight kasiṇas and the *paricchinnākāsa-kasiṇa*,[1] become the *paccaya* of the abhiññās and the remaining thirty do not become.

Excluding the last no. 38, the remaining thirty-seven become the *paccaya* of *vipassanā*. *Nevasaññānāsaññāyatana* does not become. [B. does not agree with this view.[2]]

III. 117 diff. (v) *Ārammaṇato*:

(a) *Paṭibhāgārammaṇāni*—twenty-one: excluding *viññāṇakasiṇa*, the remaining nine kasiṇas, the ten asubhas, *ānāpānasati* and *kāyagatāssati*. [According to B. they are twenty-two, and he inserts the ten kasiṇas according to his enumeration.]

(b) *Sabhāvadhammārammaṇāni*—twelve: *viññāṇakasiṇa*, *nevasaññānāsaññāyatana*, and the ten which bring about jhānūpacāras.[3]

(c) *Paṭibhāgārammaṇāni sabhāvārammaṇānī ti vā na vattabbāni*—five: the four *appamāṇacittāni* and *ākiñcaññāyatana*. [B. has six adding *ākāsānañcāyatana*.]

There seems to be a long digression here giving the sixteen kinds of ārammaṇas and the allocation of the different kammaṭṭhānas to each of these ārammaṇas. [cf. B. XIII. 105 where twelve ārammaṇas are mentioned based upon the four triads of them given in Dhs. p. 2.]

N.C. (vi) *Visesato* (爲 勝). Upa. tells us here the special distinctive character of some of these kammaṭṭhānas. For instance, the *appamāṇa* cittas have their special character in that they are faultless, or that *catudhātuvavatthāna* is called *paññāvisesa* because it discerns the emptiness (*suññatā*) of things.

1. Apparently from the two additional kammaṭṭhānas.
2. Also Cf. B. XVII. 75.
3. These seem to correspond to B.'s eight anussatis (excluding *ānāpāna* and *kāyagatā* from the ten) and *āhāre paṭikkūla-saññā* and *catudhātuvavatthāna*. See B. III. 106.

(vii) *Bhūmito*. This substantially agrees with B. III. 118, except that this text uses the word *rūpaloka* instead of *brahmaloka*, and that it does not have any sentence corresponding to *manussesu sabbāni pi pavattanti*.

(viii) *Gahaṇato*. Agrees with B. III. 119, except that Upa. includes *kāyagatāsati* under *sutena*.

(ix) *Rāgacaritādito*. [N. C. for the first half.]

A *rāga-carita* should not practise the four *appamāṇa* cittas, because they are the *subhanimitta*. For a *rāgacarita*, *subhasaññā* is not proper, just as fatty or oily things are not good for a man who has a preponderence of phlegm (*semha*) in his humors. A *dosacarita* should not practise the ten asubhas because they are not suitable to him, just as a hot drink is not suitable to a man who has a preponderence of bile (*pitta*) in his humors. A *mohacarita* whose understanding is not developed may not allow himself to practise any *kammaṭṭhāna*, because he does not know the proper means (*upāyā* 方便). If he does not know the proper means, his efforts are fruitless. He would be like a man who rides an elephant without a goad. N.O.

A *rāgacarita* should practise asubhasaññas and *kāyagatā sati* which are, so to say, proper antidotes against *rāga*. A *dosacarita* should practise the four *appamāṇa* cittas which are an antidote for *dosa*, or should practise the vaṇṇa-kasiṇas, because they are agreeable to his mind. [For this and the remaining part under this heading, see B. III. 121.] A *saddhācarita* should practise the six *satiṭṭhānāni* beginning with *Buddhānussati*, because *saddhā* makes one settled or steady [定]. A *buddhicarita* should practise *oatudhātuvavatthāna*, *āhāre paṭikkūlassññā*, *maraṇasati* and *upasamānussati* because they are profound. And, further, a *buddhicarita* has no obstacle in any *kammaṭṭhāna*. A *vitakkacarita* should practise *ānāpānasati*, because it cuts off vitakkas. A *mohacarita* should, with faith, ask about and hear about the *Dhamma*, have reverence for it and should live with his teacher and develop his own understanding. III. 121

Out of these thirty-eight kammaṭṭhānas, one may practise, when one likes, *maraṇasati* and *catudhātuvavatthāna*, which are the best.

The chapter concludes with the following paragraph to which there does not appear to be anything corresponding in B.

N.C. A *rāgacarita* with a dull intellect (*mudindriya*) should practise asubhānupassanās, while he who is endowed with a sharp intellect should practise satiṭṭhānas, and thus remove *rāga*. A *dosacarita* with a dull intellect should practise the four *appamāṇa* cittas, while one with a sharp intellect should develop his insight and thus remove *dosa*. A *mohacarita* with no intellect (*anindriya*) should not practise any *kammaṭṭhāna*,
III. 121 while one with an average intellect should develop *ānāpānasati* for removing *vitakka*. [cf. B. III. 121: *mohacaritassa vitakkacaritassa ca ekaṃ ānāpānasatikammaṭṭhānam eva*.]

CHAPTER VIII

行門[1]

[KAMMA-DVĀRA(?)]

PART ONE

[1-10 *KASIṆĀ*]

[Bk. 4. 1. 4—4. 20. 10 (end of the Bk. 4); Tak. 411b-417c. Cf. Vis. IV. 21-138]

1. PAṬHAVI-KASIṆA.

Upa. as usual sets up a number of questions which he answers one after another. He explains the meaning of the word *paṭhavī-kasiṇa* and tells us about its *lakkhaṇa*, *rasa*, *padaṭṭhāna* and ānisaṃsas, which last agree very slightly with those mentioned in B. V. 28.

He goes on to discuss the two kinds of *paṭhavī*, natural and artificial (*akata* and *kata* of B. IV. 22). The former (*akata*) is not good for a *yogāvacara* because the *paṭibhāga-nimitta* will not be produced from it. The latter is of four different colours white, black[2], red and of dawn-colour (*aruṇa-vaṇṇa* 明 色). Of these one should choose that of the dawn-colour, for if he chooses other colours, it would mean he is practising *vaṇṇakasiṇa*. IV. 22

A man who has already had practice in jhānas will soon have *paṭibhāganimitta*. But a new man should make a *maṇḍala*, circular, four-sided or three-sided, in a quiet place, a place of worship, a store-house or under a tree. That place should neither be too dark, nor have too much light. It should be away from non-human beings (*amanussa* 非 人). This *maṇḍala* may either be on a piece of cloth, or on a board of wood or on a partition-wall. Upa. here remarks, that although it may be

B. does not speak of these shapes.

1. Prof. Nagai translates 行 門 as 'basis of action'. Apparently this seems to be used in the same sense as *kammaṭṭhāna* (行 處) It is, however, difficult to see why Upa. uses the former Chinese expression for the latter used in the preceding chapter.

2. B. has the word *pīta*, yellow (IV. 24).

permissible to have the different kinds of *maṇḍala*, circular and so on, or on a piece of cloth and so on, still former teachers consider a circular one, and that too on the earth, as the best. He also goes into some more details as to how he should take a compass and make a circle and then prepare a *maṇḍala* out of wet earth. It should be of the size of a winnowing-basket or
IV. 22 a water-bowl (*suppamattaṃ vā sarāvamattaṃ vā*) as B. quotes in IV. 22 from some old source.

Kathaṃ paṭhavīdhammo[1] (?) *bhāvetabbo?*

IV. 27 If a man wishes to practise upon the *paṭhavī-kasiṇa*, he must first reflect upon the disadvantages of wordly pleasures (*kāmesu ādīnava*) and the advantages of *nekkhamma* (出 離). To show the disadvantages of wordly pleasures Upa. gives a number of similes, taken from Majjhima 22nd sutta, which B. merely indicates by saying: *appassādā kāmā ti ādinā nayena.* [B. IV. 27.].

Upa. interprets the word *nekkhamma* in two ways: first, it means to leave home and then to practise *kusala*; or it means to be away from the desires of sense. He also shows in a detailed manner the contrast between *kāma* and *nekkhamma.*

When the *yogāvacara* has seen the disadvantages of worldly pleasures and the advantages of *nekkhamma*, he should see what he should do and what he should not do. He should be moderate in food, remove idleness, take a seat after washing his hands and feet, and reflect upon the Enlightenment of the *Buddha*, upon the *Dhamma* and the *Sangha*. He should place his seat (*āsana* 坐 具) at a distance equal to the length of a yoke (*yuga* 軛 [2]) from the *maṇḍala*, sit cross-legged with his body erect, and mindfulness alert, and look at the *maṇḍala* with his eyes half open.

In three ways he takes the *nimitta*:

IV. 28 (i) *Samena ummīlanena.* [This corresponds to B. IV. 28 and substantially agrees with it.]

1. 地 法.

2. See Mvy. 5639; also B. IV. 26, *kasiṇamaṇḍalato aḍḍhateyya-hatthantare padese.*

(ii) *Upāyehi.* Upa. gives *four* kinds of upāyas or means to reflect properly so as to produce the *nimitta.* If the *nimitta* is disappearing he thinks that there is something wrong with himself. If he sees only a small *nimitta* or sees only half of the *maṇḍala,* he should see the *maṇḍala* complete and without any deficiency. When he thus sees it, he may then remain indifferent. N.C.

(iii) *Vikkhepappahānena.* By keeping his mind free from any distraction in *four* ways. He should not allow the balance of his mind to be disturbed by over-strenuous work, or by excessive elation of the mind, nor should he allow his mind to sink into lethargy or depression. [Cf. B. IV. 66-72, where B. illustrates this idea with various similes. Upa. gives none of them.] IV. 66-72. diff.

Upa. then speaks of the two kinds of nimittas, *uggaha-nimitta* and *paṭibhāga-nimitta.* The former is a kind of *saññā* that arises out of the *maṇḍala* and the latter arises out of the former. While explaining the word *nimitta,* Upa. says that the *paṭibhāga-nimitta* is merely an image of thought (*saññā-paṭibimba*). IV. 30-31

The *yogāvacara* should guard the *nimitta* in three ways:

(i) *akusalappahānena,* (ii) *kusalabhāvanāya,* and (iii) *niccasevanāya.* He explains these terms. [Explanation of (i) and (ii) seems to correspond to a few details given in B. IV. 35-41.] IV. 35-41 p.a.

Ko jhānūpacāro? Kā appṇā? Kiṃ tesaṃ nānākaraṇaṃ?

Upa. goes into far more details than B. He gives several similes to show the distinction between the two, in addition to the simile given by B. in IV. 33 of a young child (*dahara-kumāra*) to whom the *upacārajjhāna* is compared. IV. 33

When one has attained *upacāra* or *appaṇā,* one may develop the *kasiṇa* gradually, inch by inch, until it is spread over the whole earth. [This portion agrees in thought, though not in expressions, with B.IV.126-27.] IV. 126-127

When the *yogāvacara* has attained *upacāra* and is not able to produce *appaṇā,* he should try to produce it by these *two* means:

IV. 42-65 (i) By the practice of the ten ways and means that would help him to reach the *appanā*. [These ten are the same ten ways mentioned and explained by B. in IV. 42, and IV. 43-65, respectively, with this slight difference that Upa. adds one, *anassādatā* after *cittaṃ niggaṇhāti* and puts *asamāhita-puggala-parivajjanato* and *samāhita-puggala-sevanato* into one. Thus he has the same number ten.]

N.C. (ii) By a strong resolve (以 受 持). When he has understood the ten dhammas mentioned just above, he enters a solitary place, knows his *nimitta* thoroughly, attains mastery over what he has already attained. His mind feels joy, is at ease, and with a firm resolution is freed from kilesas. It accomplishes one *dhamma-rasa*.

With this special distinction his mind gets the means for the *appanā* and in no long time he reaches it.

He attains the first *jhāna* which is described in almost the same words as those in B. IV.79:

Vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ
IV. 79 *savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānam upasampajja viharati.*

This is the advantage of the *paṭhavī-kasiṇa*.

Upa. comments on this whole passage and his comment is much more elaborate as he goes into many more details than B.

He gives the various kinds of vivekas, and while explaining the word *kāma* gives the two divisions of *vatthu-kāma* and *kilesa-kāma* which he explains in general agreement with B., but he differs considerably in details. In this connection, Upa. refers to a book called 三 藏, (lit. three boxes, three piṭakas) from which he gives a quotation which purports to say: *Alobhassa pāripūriyā kāmehi viveko sampajjati, adosassa......amohassa pāripūriyā akusalehi dhammehi viveko sampajjati.*[1]

While explaining the distinction between *vitakka* and *vicā-*
IV. 89-90 *ra*, Upa. gives several similes in addition to those of *ghaṇṭābhighāta* and *ghaṇṭānuravā*, *pakkhavikkhepa* and *paribbhamana*,

1. See Peṭakopadesa, VIIth Chapter, p. 157 (printed Burmese edition p. 191): *Tattha, alobhassa pāripūriyā vivitto hoti kāmehi, tattha adosassa pāripūriyā, amohassa pāripūriyā ca vivitto hoti pāpakehi akusalehi dhammehi.........*

given by B. in IV. 89-90. Upa. here again quotes 三藏 which purports to show that *vitakka* is the first application of the mind to the object of its thought, like seeing a person from a N.C. distance but not being able to recognize whether it is a man or woman.[1] Upa. also adds another interesting simile, among several others, in which he compares *vitakka* to a strong man muttering a *sutta* to himself, while *vicāra* is like pondering over the meaning of the *sutta*. At the close of his remarks on this subject, Upa. says that *vitakka* is equivalent to *nirutti-paṭisambhidā*, and *paṭibhāna-paṭisambhidā*, while *vicāra* is equivalent to *attha-paṭisambhidā* and *dhamma-paṭisambhidā*.[2]

While explaining the word *pīti*, in addition to the fivefold IV. 94
classification given by B. in IV. 94—the explanation of which, however, as given by Upa. is not the same as that of B.—Upa. gives another sixfold division as follows:

(i) *Kāmato jātā*, (ii) *saddhāya jātā*, (iii) *akukkuccato jātā*, (iv) *vivekato jātā*, (v) *samādhito jātā*, and lastly (vi) N.C. *bojjhangato jātā*. Similarly, while explaining the word *sukha*, he gives five kinds of *sukha*:

(i) *Hetu-sukha*, (ii) *sambhāra-sukha*, (iii) *viveka-sukha*, (iv) *nirupakkilesa-sukha*, and finally (v) *vedanā-sukha*. N.C.

While explaining the distinction between *pīti* and *sukha*, Upa. goes into many more points of distinction than those given by B. but in general purport his explanation agrees with that given by B. in IV. 100.

Upa. further continues the description of the first trance: IV. 79
Pañcangavippahīnaṃ, pañcangasamannāgataṃ, tividhakalyā-

1. See Peṭakopadesa, VIIth Chapter, p. 158, (Burmese edition, p. 191): *Tattha paṭhamābhinipāto vitakko, paṭiladdhassa vicaraṇaṃ vicāro; yathā puriso dūrato purisaṃ passati āgacchantaṃ na ca tāva jānāti 'itthī ti vā puriso'ti vā; yadāhu paṭilabhati 'itthī ti vā puriso'ti vā, evaṃ-vaṇṇo ti vā, evaṃ-saṇṭhāno ti vā,' ime vitakkayanto uttari upaparikkhanti (? ti): 'kiṃ kho ayaṃ sīlavā udāhu dussīlo, aḍḍho vā duggato' ti vā; evaṃ vicāro vitakke appeti.*

2. See Peṭakopadesa, VIIth Chapter, p. 158 (p. 191 of the Burmese printed edition): *Yathā baliko huṃhiko* (*tuṇhiko*, according to the printed edition) *sajjhāyaṃ karoti evaṃ vitakko, yathā taṃ yeva anupassati evaṃ vicāro.........Niruttipaṭisambhidāyaṃ ca paṭibhānapaṭisambhidāyaṃ ca vitakko, dhammapaṭisambhidāyaṃ ca atthapaṭisambhidāyaṃ ca vicāro.*

ṇaṃ, dasalakkhaṇasampannaṃ, pañcavīsati-guṇābhiyuttam. [Cf. B. IV. 79, where B. has nothing corresponding to the last adjective.]

While explaining the word *pañcangavippahīnaṃ* he enumerates the five nīvaraṇas and while explaining the word *middha,* Upa. goes into a discussion which shows the attitude of the school of Upa. with regard to *middha*[1], which is entirely opposed to the attitude of B. and his school to the same *nīvaraṇa.*

Upa. gives three kinds of *middha*: *āhāraja, utuja,* and *cittaja,* of which only the last he considers as *nīvaraṇa,* while the other two are possible even in an Arhat.[2] To support his view, he gives the authoritative statement of Anuruddha, who is reported to have said that fifty-five years had elapsed since he had destroyed the āsavas and attained a state where there was no *middha* produced from *citta,* but it was only twenty-five years since he had destroyed *middha* produced from *āhāra* and *utu.*[3] Upa. further says that although *middha* is a *rūpadhamma,* it is still a *cetasika upakkilesa,* because *rūpa* is something that defiles the mind. Although *middha* is a *kāyika dhamma* and *thīna* a *cetasika dhamma,* they are considered as one *nīvaraṇa* because they have the same *ārammaṇa* and the same *lakkhaṇa* in that they are identical with fatigue and exhaustion.

Upa. gives four kinds of *vicikicchā.* He also discusses the point as to why the nīvaraṇas are just five.

While commenting on the expression *pañcangasamannāgataṃ,* he gives the five angas, *vitakka, vicāra, pīti, sukha* and *ekaggatā.* Just as we cannot have a cart without its different parts, or an army without its sub-divisions[4], so also we cannot have a *jhāna* without these angas. They are five because these five include all others, and because they are just the opposite of

1. See below pp. 95, 123; also DhsCm. p. 340.

2. See Peṭakopadesa VIIth Chapter, p. 180, (Burmese printed edition p. 201): *Atthi pana Arahato kāyakilesamiddhaṃ ca okkamati, na ca taṃ nīvaraṇaṃ; tassa thīnamiddhaṃ nīvaraṇan ti na ekaṃsena.* Also cf. Miln. 253.

3. Cf. Theragāthā, stanza 904:

Pañcapaññāsa vassāni yato nesajjiko ahaṃ
pañcavīsati vassāni yato middhaṃ samūhataṃ.

4. See B. IV. 107; XVIII. 28. Abhk. viii. 7-8; Miln. 26-28: Samantapāsādikā i. 146.

the nīvaraṇas which are only five. In this connection Upa. gives another quotation from 三藏, which exactly corresponds to the quotation from Peṭaka given by B. in IV.86. It is word for word the same: *Samādhi*[1] *kāmacchandassa paṭipakkho, pīti byāpādassa, vitakko thīnamiddhassa, sukhaṃ uddhaccakukkuccassa, vicāro vicikicchāya.* IV. 86 quotation from Peṭaka.

Commenting on *tividha-kalyāṇa*, Upa. gives three kinds of kalyāṇas, *ādi-kalyāṇa*, *majjhe-kalyāṇa*, and *pariyosāna-kalyāṇa* and about them he further remarks: IV. 111-113

(i) *Paṭipadāvisuddhi ādi*—explained as *sasambhāriko upcāro*. IV. 113-114 refers to this.
(ii) *Upekkhānubrūhanā majjhe*—explained as *appanā*.
(iii) *Sampahaṃsanā pariyosānaṃ*—explained as *paccavekkhaṇā*.[2]

In his comment on *dasalakkhaṇa-sampannaṃ*, Upa. gives the same lakkhaṇas as in the quotations from Ps. i. 167-168, given in B.IV. 111-113, except that Upa. uses *vivekapaṭipannaṃ* instead of *samathapaṭipannaṃ* in B.IV. 112. While commenting on *pañcavīsatiguṇābhiyuttaṃ* he gives the following twenty-five guṇas: IV. 111-113

Vitakka, vicāra, pīti, sukha, ekaggatā; *saddhā, sati, viriya, samādhi, paññā*; *ādi, majjha, anta*; *sankhepa-sangaha* (斂攝), *bhāvanā, viveka, nissaya, sangaha* (攝受), *anunaya* (? 從); *vipassanā*; *sevanā, bala, vimutti, visuddhi*, and *parama-visuddha-yoga-siddhi-vihāra* (? 最勝清淨修成住). N.C.

To show the nature of this trance that it is a *dibbavihāra*, surpassing the human, produced from *viveka* and abiding in *pīti* and *sukha*, Upa. gives a quotation from M.i.276 in which the Buddha is represented to have given the following simile: N.C.

Seyyathā pi, bhikkhave, dakkho nahāpako vā nahāpakantevāsī vā...vivekajena pītisukhena apphuṭaṃ hoti.

Upa. also gives the application of the simile to the *yogāvacara* and his trance. He further says that this trance is of three N.C.

1. Lit. *ekaggatā* (一心) is used for *samādhi*. I have not yet been able to trace this quotation in the Peṭakopadesa. Also see DhsCm. 165.

2. This passage is very important to determine the relation between the Vim. and the Vis. as exactly this very interpretation, word for word, of these three terms is referred to by B. and he ascribed the same to *eke* (IV. 114). Dhamapāla in his comment on the word *eke* explains that the reference is to *Abhayagirivāsino*. [Burmese edition, p. 159]

kinds, *paritta*, *majjhima* and *paṇīta*. He who cultivates the first of these is born, at the end of his life, among the gods who may be in the circle of *Brahmā*,[1] and his life-period there is limited to *one third* of a *kappa*. One who cultivates the second of these is born among *Brahma* gods, where the life-period is limited to *one half* of a *kappa*. If one cultivates the last of these, then one is born among the Mahābrahmas, where the life-period is *one kappa*.[2]

The advantage of being born among the Brahmā-gods is of four kinds:

N.C. (i) *Hānabhāgiya*: like a man of dull faculties (*mudindriya*) who is careless. Upa. also gives other alternative explanations of this and discusses why one falls from the position once attained.

(ii) *Ṭhitibhāgiya*: like a man of dull faculties, who becomes careful and contemplates upon the *Dhamma*.

(iii) *Visesabhāgiya*: like a man of keen faculties (*tikkhindriya*) who is careful and can attain the second trance when he likes.

(iv) *Nibbedhabhāgiya*: like a man of keen faculties, who is careful and attains when he likes *vipassanā*, pursues thoughts of *nibbidā* and *virāga*.

1. This seems to be the equivalent of Brahma-pārisajjas. See Abhs. p. 22, Chap. V. para. 6.

2. Cf. Abhs. p. 22, Chap. V. para. 6, where we find an exactly similar statement.

CHAPTER VIII

行門

[KAMMA-DVĀRA (?)]

PART TWO

[Bk.5.1.4-5.23.8 ; (end of Bk. five). Tak. 418a-424a. Cf. Vis. IV.139-V.26.]

The *yogāvacara* wishing to enter the second trance thinks of the disadvantages of the first trance and the advantages of the second. But he has first to attain mastery over the first trance. For, if he has not mastered the first trance, not only will he not be able to enter the second trance, but he will fall back even from the first. To illustrate this, Upa. like B. (IV.
130), gives the famous simile of *pabbateyyā gāvī*,[1] the mountain- IV. 130
cow, and shows its application also.

When the *yogāvacara* has thus attained mastery[2] over the first trance, he tries for the second, thinking of *vitakka* and *vicāra* as gross, and in no long time he attains the second trance. Upa., like B., follows Vibhanga 245, in the description of the second trance: *Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasā-*
danaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ IV. 139
pītisukhaṃ dutiyaṃ jhānaṃ.

Upa.'s comment on the words in this passage does not always agree with that of B. in its details, although in general spirit it agrees.

The description of the second trance is further continued:
duvanga-vippahīnaṃ, duvanga(?)-samannāgataṃ,[3] *tividha-* IV. 149
kalyāṇaṃ, dasalakkhaṇa-sampannaṃ, tevīsati-guṇābhiyuttaṃ. s.d.

1. A. iv. 418-19.
2. Upa. does not mention the five kinds given by B. in IV. 131-137.
3. I fail to see why we have here the mention of two angas only. Vbh. 258 mentions four, *sampasāda, pīti, sukha,* and *cittassa ekaggatā.* See also Abhk. VIII. 7-8 which gives the same four angas in the second trance. Even Upa. himself mentions elsewhere (5.2.10) four as the number of angas for this trance. Peṭakopdesa VII. 155, VII. 206 (Burmese printed ed. pp. 190, 213) also mentions these *four* angas.

Upa. does not explain the words in this passage. There is nothing in B. corresponding to the word *tevīsati-guṇābhiyuttaṃ*. This second trance is further illustrated by the following simile from M.i. 276-77.

N.C. *Seyyathā pi, bhikkhave, udakarahado ubbhidodako* etc. The passage here omits some details of expressions. Here also the application of the simile follows. This trance also is of three kinds, *paritta, majjhima, paṇīta,* leading respectively to birth among the *Parittābhā, Appamāṇābhā* and *Ābhassarā* gods, where the life-period is limited to *two, four* and *eight* kappas respectively.[1]

Later after acquiring mastery over the second trance, the *yogāvaoara* proceeds to the third trance. It is described as follows:

IV. 153 id. *Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti, upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ.*

IV. 156 s.d. In his comment on this passage, Upa. gives eight kinds of *upekkhā* while B. gives ten kinds (IV. 156), but later (IV. 167) B. explains that *sankhāra-upekkhā* and *tatramajjhattupekkhā* are included in some of the rest and so are not quite distinct. Upa. gives another three-fold classification also. Upa. also discusses the points raised by B. in IV. 171, 173 as to why *upekkhā* and *sati-sampajañña* are not mentioned in the lower trances although they are there. We also find here the simile of *dhenupaka vaccha* given by B. in IV. 174.

Simile from IV. 174

Diff. Upa.'s comment on *sukhañ ca kāyena......sukha-vihārī* is much different, although we can trace a passage that corresponds to the quotation from Vbh. 259, given in B. IV.176. Upa. further continues the description of the third trance:

Ekangavippahīanaṃ, pañcanga-samannāgataṃ,[2] *tividha-kalyāṇaṃ, dasa-lakkhaṇa-sampannaṃ, dvāvīsatiguṇasampayuttaṃ.*

N.C. This trance is illustrated by the simile from M. i. 277: *Seyyathā pi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā............*

1. This idea corresponds to that expressed in Abhs. pp. 22-25, Chap. V. par. 6.

2. Cf. Vim. 5.7a. 4-5; see Vbh., 260 which gives the five angas as *upekkhā, sati, sampajañña, sukha,* and *cittassa ekaggatā;* also Peṭakopadesa VI. 155, 206 (Burmese printed ed. pp. 190, 213).

apphuṭaṃ hoti. The application of this simile also is given. This trance is described further as of three kinds, *paritta, majjhima* and *paṇīta,* leading respectively to the birth among the *Parittasubha, Appamāṇasubha* and *Subhakiṇha* gods, where the life-period is respectively limited to *sixteen, thirty-two* and *sixty-four* kappas.[1]

Having mastered the third trance, the *yogāvacara* proceeds to the fourth trance which is described in the same words as given by B. in IV. 183:

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa-domanassānaṃ atthangamā adukkhamasukhaṃ upekkhāsatipārisudhiṃ catutthaṃ jhānaṃ.

Upa.'s comment on this passage generally agrees with that of B. in IV. 184-190, but does not here go into the distinction IV. 184-190
between *upacāra* and *appanā* as he has already given that kind of distinction before.[2] We also find here the quotations from S.v. 213-215, and from Vbh. 261, given by B. in IV. 186 and in IV. 194
IV. 194 respectively.

Upa. further continues the description of the trance: *ekanga-vippahīnaṃ, tivanga-samannāgataṃ,*[3] *tividha-kalyāṇaṃ, dasalakkhaṇa-sampannaṃ, bāvīsatiguṇa-sampayuttaṃ.* [B. has nothing corresponding to the last adjective and instead of *tivanga-samannāgataṃ* he gives *duvanga-samannāgataṃ.*]

This trance is further illustrated by the simile from M.i. 277-78: *Seyyathā pi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupito nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭam assa, evameva...............*etc.

An ordinary man (*puthujjana*) is born among the *Vehapphala* gods. If his mind experiences *nibbidā,* he is born among the *asaññī* gods where the life-period is limited to *fifty* kappas.[4] N.C.
If he is a *samaṇa,* he is born either among the *Vehapphala*

1. The life-periods mentioned here agree with those given in Abhs. p. 22-23 par. 6.

2. See p. 45 above.

3. See Vbh. 261 where the fourth trance is explained as *upekkhā, sati* and *cittassa ekagattā;* also cf. Peṭakopadesa VI. 155 (Burmese printed ed. p. 190) which mentions *four* angas i.e., *adukkhamasukhā vedanā* in addition to the three given in Vibhanga.

4. Cf. Abhs. p. 23, Chap. V, para 6, where the life-period of these gods is given as 500 kappas.

gods, or in one of the five planes of the Pure Abodes (*Suddhāvāsa-bhūmi*).[1]

Upa. raises a question as to why in this trance there are no distinct grades of *phala* and *bhūmi*, as we had in the third trance. He answers that in the third trance, a coarser or a finer state is attained on account of coarser or finer angas, and so there could be had some distinct grades of *phala* and *bhūmi*; but in the fourth trance, all the angas are fine and so there can not be any such distinguishing grades.

ĀKĀSĀNAÑCĀYATANA-SAMĀDHI.[2]

As described in the preceding trances, the *yogāvacara* sees the disadvantages of the last trance (i. e. the fourth trance in this case), as well as of material form (*rūpa*), and sees the advantages of the Meditation of Space (*ākāsa-samāpatti*) and considers this last as *santa* and *vimokkha*. Upa. gives the disadvantages of *rūpa* in words which correspond to the first half of the passage quoted in Vis. X. 1. The disadvantages of the fourth trance are described in words which also correspond to those used by B. in X. 5.

The *yogāvacara* first induces the fourth trance on the *paṭhavī-kasiṇa*, and then breaking[3] through the *paṭhavī-nimitta* he attains the *ākāsānañcāyatana-samādhi*.

This attainment is described in the same words from Vbh. 245 as are quoted by B. in X. 12:

X. 12 *Sabbaso rūpasaññānaṃ samatikkamā, paṭigha-saññānaṃ atthangamā, nānatta-saññānaṃ amanasikārā, ananto ākāso ti ākāsānañcāyatanaṃ upasampajja viharati.*

The comment on this passage generally agrees with that of B. except in the case of the words *rūpasaññā* and *ākāsa*. In the former case, Upa. agrees with Vbh. 261, and in the latter, he comes closer to Dhs. para. 638.[4]

In the explanation of *paṭigha-saññā* and *nānatta-saññā* also, Upa. follows Vibhanga 261. The points raised by B. in X. 15,

1. See p. 120 below.

2. Upa. immediately after the *rūpāvacara* trance proceeds to the āruppas, which are treated by B. in the Xth chapter.

3. B. X. 7: *kasiṇaṃ ugghāṭento.*

4. Dhs. § 638: *yo ākāso, ākāsagataṃ, aghaṃ aghagataṃ, vivaro vivaragataṃ, asamphuṭṭhaṃ catūhi mahābhūtehi, idaṃ taṃ rūpaṃ ākāsadhātu.*

18, 19, are also referred to by Upa. While illustrating the undisturbed condition of what Upa. calls *asaññī samādhi*, Upa. includes the name of Uddaka Rāmaputta also, along with that of [Āḷāra] Kālāma, whom five hundred carts passed by and still they neither saw them, nor heard any sound of the carts passing by. B. mentions this incident of only Āḷāra Kālāma. We also find, in the explanation of the word *ākāsānañcāyatana*, the illustration, as B. gives in X. 24, of *devānaṃ devāyatanaṃ*.

This *samādhi* is further described as *tivanga-samannāgataṃ*, *tividha-kalyāṇaṃ*, *dasalakkhaṇa-sampannaṃ*, *bāvīsatiguṇābhiyuttaṃ* to which there is nothing corresponding in B. As a reward for this trance, one is born among the *ākāsānañcāyatanūpaga* gods where the life-period is limited to 2000 kappas.[1] N.C.

VIÑÑĀṆAÑCĀYATANA-SAMĀDHI.

The *yogāvacara* sees the disadvantages of the *ākāsānañcāyatana-samādhī* and sees the advantages of the *viññāṇañcāyatana-samādhi*, and in no long time goes from the lower to the higher *samādhi*, which is described in the same words from Vibhanga as are quoted in Vis. X. 27:

Sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇan ti viññāṇañcāyatanaṃ upasampajja viharati. X. 27

The comment on this passage agrees in general with that of B. except in the case of *ākāsānañcāyatanaṃ samatikkamma* which is disposed off by Upa. in one sentence. Here also the illustration of *devānaṃ devāyatanam iva* as given by B. in X. 31 is found. Simile from X. 31

As a reward for this concentration, one is born among the *viññāṇañcāyatanūpaga* gods, where the life-period is limited to 4000 kappas.[2] N.C.

ĀKIÑCAÑÑĀYATANA-SAMĀDHI.

Seeing the disadvantages of *viññāṇañcāyatana-samādhi*, the *yogāvacara* proceeds to the next higher *ākiñcaññāyatana-samādhi*, which is described as in the passage from Vbh. 245, quoted by B. in X. 36:

Sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati. X. 36

1. Abhs. p. 23 gives 20,000 kappas as the life-period of these gods.
2. Abhs. p. 23, gives 40,000 kappas.

N.C. In his explanation of *ākiñcaññāyatana*, Upa. gives a passage corresponding to the quotation from Vbh. 262, given by B. in X. 38. This *samādhi* also is further described as: *tivanga-samannāgataṃ, tividha-kalyāṇaṃ, dasalakkhaṇa-sampannaṃ, bāvīsatiguṇābhiyuttaṃ.*

As a reward for its attainment, one is born among the *ākiñcaññāyatana* gods, where the life-period is limited to 6000 kappas.[1]

NEVASAÑÑĀNĀSAÑÑĀYATANA-SAMĀDHI.

The *yogāvacara* proceeds to the next higher *nevasaññānāsaññāyatana-samādhi*, which is described in words that correspond to the quotation from M. ii. 231 given by B. in X. 40:

Saññā rogo saññā gaṇḍo..........etc.

Like B., Upa. comments on the passage quoted from Vibhanga, in Vis. X. 42.

N.C. This *samādhi* also is further described as: *tivanga-samannāgataṃ, tividha-kalyāṇaṃ., dasalakkhaṇa-sampannaṃ, bāvīsatiguṇābhiyuttaṃ.*

As a reward for its attainment, one is born among the *nevasaññānāsaññāyatana* gods, where the life-period is limited to 84,000 kappas.[2]

PAKIṆṆAKAKATHĀ

General remarks on this topic are made under the following heads:

X. 56-66 q.d.

(i) *Saddanirodha.* A man who enters the first trance cuts off speech, enters the fourth trance and then gradually cuts off breathing in, and breathing out, sound and smell. Here we meet with a sentence: *jhānaṃ samāpannassa saddo kaṇṭako*, which closely corresponds to B.'s *paṭhamaṃ jhānaṃ samāpannassa saddo kaṇṭako ti vutto Bhagavatā* in X. 19.

(ii) *Vipallāsasaññā.*[3] He knows the *paṭhavī-saññā* and knows its characteristics and so has no *vipallāsasaññā*.

1. Cf. Abhs. p. 23, which gives 60,000 kappas as the life-period here.
2. Here Abhs. p. 23 agrees.
3. *Upatissa* here disposes off the question that may be raised as to why there is no *viparīta saññā* when the *yogāvacara* forms *paṭhavī-saññā* about things for which there cannot inherently be any *paṭhavī-saññā*. (*Paṭhavī-kasiṇaṃ samāpanno a-paṭhavī-saññāya paṭhavī-saññaṃ karoti. Evaṃ sati kathaṃ viparīta-saññā na hoti?*). His argument, however, is not quite clear.

(iii) *Vuṭṭhānaṃ.* Five causes are mentioned for emerging out of *samādhi.* But if he has entered upon an *arūpāvacara samādhi,* he does not emerge from it for any reason of the multiplicity of objects, for this *samādhi* is *āneñja-vihāra.* If he has entered upon *nirodha-samāpatti,* or upon *phalasamāpatti,* he emerges only as he had previously determined. No other cause can affect him.

(iv) *Samatikkama* [See B. III. 108][1]:

(a) *anga-samatikkama,* as when one passes from one *rūpāvacara* trance to another. III. 108.

(b) *ārammaṇa-samatikkama,* as when one passes from *rūpāvacara samādhi* to *arūpāvacara samādhi,* or from one *arūpāvacara samādhi* to another.

(v) *Upacāra.* The *upacāra* of all kinds of samādhis has five angas.

(vi) *Vitakka. Dutiyajjhānādi-gotrabhū-anantaraṃ avitakkamavicāraṃ.*

(vii) *Vedanā. Catutthjjhānādi-gotrabhū-anantaraṃ upekkhāya uppādo.*

(viii) *Vicikicchā.* If he has not cut off hindrances, *kāmacchanda* and the rest, he is like one who is afraid of a snake on a tree.

(xi) *Abhabbā samādhissa uppādanāya.* Four[2] kinds of people cannot attain any *samādhi.* [Does this correspond very roughly to Vis. V. 40-41?]. V. 40-41 r.a.

Paṭhavī-kasiṇaṃ niṭṭhitaṃ.

2-4. ĀPO-KASIṆA, TEJO-KASIṆA, VĀYO-KASIṆA.

Upa. gives the *lakkhaṇa, rasa,* etc. in three different sections, one for each of these three kasiṇas. Upa. agrees generally with B's. remarks on the preparation of the *kasiṇa.* [Cf.B. V. 3, 5, 6.] He also agrees with B. in saying that a beginner should not practise on natural sheets of water such as ponds, lakes, rivers, ocean, but should practise on water in a bowl or basin, placed in a quiet, solitary place, neither too dark nor having too much light. Upa's. remarks about the two-fold *nimittagahaṇa* V. 1-11 V. 9

1. See p. 39 above.
2. Upa. does not enumerate whch these four are.

[*diṭṭhavasena vā phuṭṭhavasena vā*] of *vāyo-kasiṇa* generally agree with B's. remarks in V. 9-10. Upa. also mentions in the section on *vāyo-kasiṇa* a sugar-cane, a bamboo-grove, or a place where rank, wild grass grows, which comes closer to *ucchagga, vāḷagga* quoted from the Aṭṭhakathās by B. in V. 9.

5-8. NILA-KASIṆA, PITA-KASIṆA, LOHITA-KASIṆA, ODĀTA-KASIṆA.

V. 12-20 Upa. here also gives the *lakkhaṇa, rasa*, etc. The treatment of all these kasiṇas is the same except that the flowers, or pieces of cloth, or the colour used are those that correspond to these names. Here also we find the mention of a *maṇḍala* that is circular, quadrilateral or triangular.[1] A beginner should not try to take *nimitta* from natural things, but he should contemplate upon kasiṇas that are artificially made from flowers of the colour suitable to each of these kasiṇas. The advantages of these kasiṇas as given by Upa. substantially correspond to those mentioned by B. in V. 32-35.

Āloka-kasiṇa.

[It is rather strange to find here, the treatment of the *āloka-kasiṇa* as well as that of the next (9b), '*ākāsa* not without *rūpa*,' although Upa. does not include them in the list of the thirty-eight kammaṭṭhānas. It is probably these that he had in his mind when he referred to the two extra ones.[2]]

V. 21-23 The treatment of this *kasiṇa* also is the same as given in the last four, except that the artificial *kasiṇa* mentioned here is different from that given in Vis. V. 22. Here Upa. says that the *yogāvacara* should sit by the wall of the eastern or western direction, should fill a bowl of water and keep it in a place
V. 22 difi. where the sun shines. From this water where the sun is shining, light will be reflected on the wall. On this [reflected light] he should meditate.

1. See pp. 43-44.
2. See p. 38; Cf. B. V. 21-26.

CHAPTER VIII

行門

[KAMMA-DVĀRA (?)]

PART THREE

[Bk.6.1.4.—6.21.6 (end of Bk. 6); Tak. 424a—429c. Vis. V. 24-26, Chaps. VI & VII.]

9. *Ākāsa-kasiṇa.*

Upa. gives here also *lakkhaṇa, rasa,* etc. He gives this *kasiṇa* as of two kinds: No such division.

(a) *ākāsa* which is without *rūpa.* [It is this that is no. 9 of the kasiṇas according to Upa.]

(b) *ākāsa* not without *rūpa,* as the space in the hollow of a well.[1] [Apparently corresponding to *paricchinnākāsa-kasiṇa* of B.V. 24-26.]

The treatment of the natural or artificial kasiṇas roughly agrees with that given by B. in V. 24-25.

10. VIÑÑĀṆA-KASIṆA.

This is *viññāṇākāsa.*

[No details are given of this *kasiṇa.*]

PAKIṆṆAKAKATHĀ.

[The *pakiṇṇakakathā* as given by Upa. has nothing in common with that given by B. in V. 28-42.] V. 28-42 q.d.

When the *yogāvacara* has attained mastery over one *nimitta,* he pursues the remaining if he likes. He may attain the four trances in succession. The four vaṇṇakasiṇas are the best because they accomplish the vimokkhas and because they enable one to reach abhibhāyatanas (除入). Of these, the *odātakasiṇa* is the best, because it creates light. [With this compare B. XIII. 95 where he says: *imesu ca pana tīsu āloka-kasiṇam eva seṭṭhataraṃ*].

1. Taisho ed. 井.

When the mind has attained mastery over the eight kasiṇas and eight samādhis, gradually, the *appanā* appears.

Upa. gives in this passage several details of acrobatic feats, as it were, in the use of kasiṇas and various trances attained with their help, such as going up from the first trance to the *nevasaññānāsaññāyatana*, back from the same to the first, or from the first to the third, then back to the second, and again forward to the fourth, and so on, up to the *nevasaññānāsaññāyatana*. There are several such details. [With this should be compared B. XIII. 1-7. There also we find such acrobatic feats some of which agree with those given by Upa.]

[11-20 *ASUBHĀNI*.]

11. UDDHUMĀTAKA.

Upa. gives as usual the *lakkhaṇa, rasa*, etc. He gives nine ānisaṃsas of the *uddhumātaka-saññā*:

(*i*) *ajjhatta-kāyagatāsatiyā paṭilābho.*
(*ii*) *aniccasaññāya paṭilābho.*
(*iii*) *maraṇa-saññāya paṭilābho.*
(*iv*) *nibbidā-bahulo.*
(*v*) *kāma-vikkhambhanaṃ.*
(*vi*) *rūpamadappahānaṃ.*
(*vii*) *arogamadappahānaṃ.*
(*viii*) *sugati-parāyaṇatā.*
(*ix*) *amata-parāyaṇatā.*

Kathaṃ tassa nimittaṃ gaṇhāti?

A whole quotation in IV. 19-22

A beginner should go alone, without any one else as his companion, as described in detail in the quotation from some older source, given in B.VI.19-22.

[It is remarkable to find the whole of this long passage ascribed by B. to the Aṭṭhakathās (*Aṭṭhakathāsu vuttena vidhinā*, VI.18) given here by Upa. One should be surprised to find such close similarity in thought and words and one cannot attribute it to a mere accident.]

Upa. also comments on this passage and his comment generally agrees with that of B., except in that on the words *lingato, samantato* and except that he says *dasavidhena nimittaggāho* instead of *ekādasavidhena nimittaggāho* of B.VI.58.

In his comment on the word *lingato*, Upa. says that the *yogāvacara* may note whether the bloated body is that of a man or woman, or of one who is old or young, or whether it is long or short, and so on, although later he says [6.8a.10] that a beginner with many kilesas should not take a *nimitta* from an object that is disagreeable (*vi-sabhāga*), which he explains as 'a woman's body to a man'. [Cf. B.VI.42=*purisassa itthi-sarīraṃ.*]

The comment on *samantato* differs entirely from that of B. in VI. 49.

Upa. has only ten ways because he takes *ninnato* and *thalato* together and not separately as B. does [VI.47-48.] Besides, Upa. comments on several other expressions of this passage on which B. does not comment.

In this section Upa. treats the subject-matter covered in B.VI.50-68 and VI.86-87. Upa. also raises the point discussed by B. in VI.86, as to why only the first trance is possible on the asubhas and his answer is essentially the same as given by B. in VI. 86-87. We do not, however, find the simile of a boat rendered stable by an *aritta*, given by B. in VI. 86 to illustrate his explanation. Upa. also does not go into the details of the whole subject as B. does. VI. 86-87 s.a.

12. VINILAKA
13. VIPUBBAKA
14. VICCHIDDKA
15. VIKKHAYITAKA
16. VIKKHITTAKA
17. HATAVIKKHIT-TAKA
18. LOHITAKA
19. PUḶUVAKA
20. AṬṬHIKA

The treatment of these asubhas is brief and almost similar. Upa. gives as usual the *lakkhaṇa*, *rasa*, etc. The ānisaṃsas of all are the same as those of the *uddhumātaka*. Even the mode of taking *nimitta* is the same except in *vicchiddaka* and *vikkhittaka*, where it roughly agrees with what B. says in VI.72,74. The explanation of these names of the asubhas is much different from that of B. in VI. 1-10 and VI, 70-74. The quotation from D.ii.296 alluded to by B. in VI. 78 is given here in detail. About the last *asubha*, *aṭṭhika*, Upa. like B. [VI. 80] says that the *kammaṭṭhāna* is successful even if there is one bone, as when there is a skeleton of bones, for an object of meditation. VI. 70-80

PAKIṆṆAKAKATHĀ

A beginner with many kilesas should not take *nimitta* from an object that is disagreeable (*vi-sabhāga*), which is explained as 'a woman's body to a man'. Upa. raises the question as to why the asubhas are just ten, neither more nor less. In his answer, among other things, he says: Because when the body is dead, it can be only of ten kinds and because in as much as there are [only] ten kinds of men [which are given in detail by B. in VI. 85], there are ten kinds of *saññānimitta*.

Upa. closes this section, saying, with reasons, that the *asubha* should not be developed. He gives a quotation from the Abhidhamma, and a *gāthā* from *Tā-te-shi-kyu-phu* (大德摒狗父), *Bhadanta Sigālapitā*[1], which exactly corresponds to stanza 18 from Theragāthā from which only the second line is quoted by Buddhaghosa in III. 111.

[21-30 *ANUSSATIYO*]

21. BUDDHANUSSATI.

VII. 1-67 Upa., while explaining the word *Buddhānussati*, comments on the word *Buddha*. His comment is almost word for word the same as given in Ps.i.74, para. 28, (first sub-para.), beginning with the words: *Yo so Bhagavā sayambhū anācariyako......* etc. B. refers in VII. 52 to the next sub-para. only of Ps. beginning with the words: *Bujjhitā saccānī ti Buddho*, and so on.

Upa. as usual gives the *lakkhaṇa*, *rasa*, etc. and gives eighteen advantages, many of which are the same as given by B. in VII.67. In the same connection, he refers to a sentence from Shiu-to-lo-nieh-ti-li -chu (修多羅涅底里句) Netrī-pada-sūtra (?)[2] which says, 'If a man desires to reflect upon the Buddha, he is worthy to be revered like a place with the image of the Buddha'. [6.10.6; Tak. 426c.7.] [With this compare B. VII.67: *Buddhaguṇānussatiyā ajjhāvutthaṃ c'assa sarīram*

1. Cf. B. III. 111 which quotes the second line from the following stanza ascribed to Thera Singāla-pitā:-

Ahu Buddhassa dāyādo bhikkhu bhesakalāvane
kevalam aṭṭhisaññāya aphari paṭhavim imaṃ
maññe'haṃ kāmarāgaṃ so khippam eva pahīyati ti.
(Thera-gāthā I. 18)

2. See also p. 72. Cf. Netrīpada-Śāstra of Upagupta [Abhk. ii. 205]

pi cetiyagharaṃ iva pūjārahaṃ hoti, which comes quite close to the sentence referred to above.]

The *yogāvacara* should reflect upon the Buddha in this way:

Bhagavā arahaṃ sammāsambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ. It will be noticed that this is substantially the same as the passage given by B. in VII.2 and on which he bases his own exposition. VIII. 2

Upa. comments on this whole passage. His comment sometimes agrees with that of B. and sometimes it does not. It is very simple and there is nothing corresponding to the artificial and scholastic interpretation of the word *Bhagavā* as given by B. in VII.54-64. While commenting on the word *vijjācaraṇa-sampanno*, Upa. gives in full the explanation of *vijjā* and *caraṇa*, as given in the Bhayabherava[1] and the Ambaṭṭha[2] suttas, while B. merely refers to it. While commenting on the word *lokavidū*, Upa. speaks of only two lokas, *sattaloka* and *sankhāraloka*, and even their explanation is altogether different from B.'s interpretation of these words. [VII.38,39] Expl. often diff. VII. 38, 39 diff.

* * * * * *

[Now follows a section to which B. has nothing corresponding in the chapter on '*Cha Anussatiniddesa*'. But later in IX.25-35, he has something which corresponds only in a general spirit to this section of Upa. The details are quite different.]

The *yogāvacara* should reflect upon the *Tathāgata* in four ways:

(i) By reflecting upon the preparation made by the Buddha in his past lives, before he became the Buddha (i. e. while he was a Bodhisatta). During the long period of twenty-four *asankheyya* kappas, and one hundred ayutas[3], i.e. since the time when the Bodhisatta expressed his aspiration (*paṇidhāna*) to become the Buddha until his last life, the Buddha, not being satisfied with special religious distinctions he had attained, IX. 25-35 diff.

1. Majjhima, 4th Sutta. 2. Dīgha, 3rd Sutta.

3. Cf. Vis. IX. 26: *Satthā pubbeva sambodhā anabhisambuddho bodhisatto pi samāno cattāri asankheyyāni kappasatasahassañ ca pāramiyo pūrayamāno*. Also Jā. vol. i. 3, Buddhavaṃsa, p. 6, which both read: *Kappe ca satasahasse ca caturo ca asankhiye.*

was always working for others, trying to save them. He practised the pāramitās[1] of *dāna*, *sīla*, *nekkhamma*, *khanti*, *saoca*, *adhiṭṭhāna*, *mettā*, *upekkhā*, *viriya* and *paññā*. Upa. refers to various stories which illustrate the pāramitās practised by the Buddha, while he was a Bodhisatta. Among these stories, the following can be traced:

The stories of *Sasajātaka* (*Cariyāpiṭaka* I. 10, p. 82; Jā. iii. 51-56), of *Mahā-Govinda* (D. ii. 220-252, sutta no. xix) *Saccasavhaya* (? *Cariyāpiṭaka* III. 7, p. 97), *Mūgapakkha* (*Cariyāpiṭaka* III.6, p.96-97), *Lomahaṃsa-jātaka* (Jā. i. 389-91), *Seṭṭhi-jātaka*[2], of *Dīghāvu* (Vin. i. 342-349, Chap. x.), *Chaddanta jātaka* (Jā. v. 36-57), *Valāhassa* (Jā. ii. 127-130), *Nigrodhamiga* (Jā. i. 145-153), *Mahākapi* (Jā. iii. 369ff., no. 407). The story of *Mahākapi* referred to by B. in IX.31 is the story[3] from Jā. v. 67-74 and is also referred to by Upa.

In this way the *yogāvacara* should reflect upon the virtues practised by the Buddha in his past lives.

N.C. (ii) By reflecting as to how the Blessed one pulled himself out [of the mire of this world.]

The *yogāvacara* reflects how the Buddha [while he was still a Bodhisatta] left his wife and child, father, mother and other relatives, and in search of the peaceful *nibbāna*, went to Magadha country, crossed the Nerañjarā river, went to the Bodhi tree, defeated *Māra* and his army. In the first part of the night, he recalled his past life, in the middle he attained the Divine Eye, and in the last he destroyed *samudaya* (*taṇhā*), reached the immortal state (*amatadhātu*), cultivated the eight angas of the Right Path and experienced the destruction of the āsavas.

1. Cf. Mvy. 914-923 where ten pāramitās are mentioned, but the list does not agree with this in all its constituents. Also see B.D. p. 167-168. Also Cf. the list in Chin. Dhs. (V.) pp. 24, 121 which agrees with the list in Mvy.

2. For the Chinese characters for this word see Mvy. 3708. See Jātakamālā, stories nos. 4, 20; also no. 5 for Aviṣahya Śreṣṭhi-jātaka. See Jātakamālā in the Chinese version, Nanjio, 1312.

3. P.T.S. edition of the Vis. i. p. 303 refers inadvertently to Jā. iii. 369ff.

(iii) By reflecting upon the dhammavisesas[1] [*kalyāṇadhammā* of B. IX. 124] attained by the Buddha.

(a) *Dasa Tathāgatabalāni*: the same as given in M. i. 69-71. N.C.

(b) *Catuddasa Buddhañāṇapaññā*: the last fourteen ñāṇas of the seventy-three ñāṇas given in Ps. at the end of the *Mātikā* [Ps. i. 3.] N.C.

(c) *Aṭṭhārasa Buddhadhammā*[2]: N.C.

1. *Atītaṃse Buddhassa Bhagavato appaṭihatañāṇaṃ.*
2. *Anāgataṃse* ,, ,, ,,
3. *Paccuppannaṃse* ,, ,, ,,
4. *Sabbaṃ kāyakammaṃ ñāṇapubbangamaṃ ñāṇānuparivattaṃ.*
5. *Sabbaṃ vacīkammaṃ* ,, ,,
6. *Sabbaṃ manokammaṃ* ,, ,,
7. *Natthi chandassa hāni.*
8. *Natthi viriyassa hāni.*
9. *Natthi satiyā hāni.*
10. *Natthi samādhissa hāni.*
11. *Natthi paññāya hāni.*
12. *Natthi vimuttiyā hāni.*
13. *Natthi dvedhāyitattaṃ.*
14. *Natthi ravā.*
15. *Natthi* [*kiñci*] *apphuṭaṃ* [*ñāṇena.*]
16. *Natthi ḍavā.*
17. *Natthi byāvaṭamano.*
18. *Natthi appaṭisankhānupekkhā.*

(These last six are explained by Upa.)

(d) *Cattāri vesārajjāni, cattāri satipaṭṭhānāni, cattāri sammappadhānāni, cattāro iddhipādā, pañca indriyāni, pañca balāni, cha abhiññā, satta sambojjhangāni, aṭṭhangiko maggo, aṭṭha abhi-*

1. Cf. Vis. IX. 124: *Evaṃ pāramiyo pūretvā yāva dasabala-catuvesārajja-cha-asādhāraṇañāṇa-aṭṭhārasa-Buddhadhammappabhede sabbe pi kalyāṇadhamme paripūrenti.* B. does not enumerate them. Also cf. Vis. Ganṭhi (towards the end of Chap. IX) which gives only six asādhāraṇañāṇas and eighteen Buddhadhammas; Mvy. 119-129, 131-134, 136-153.

2. This list is also given in Vis. Ganṭhi towards the end of the comment on Chap. IX. Also cf. Mvy. 135-153; Chinese Dharmasangraha, *Aṣṭādaśāveṇikā dharmāḥ*, XLI (pp. 34 & 119). The wording in the latter is quite different.

bhāyatanāni, aṭṭha vimokkhā, nava anupubba-samāpattiyo, dasa ariyavāsā, dasa āsavakkhaya-balāni, avasesā ca anekā kusaladhammā.

N.C. (iv) By reflecting that the Blessed One did a great good to the world, that he, having compassion upon the people, turned the Wheel of the Law, opened the gates of deathlessness (*amatadvāra*), that he made innumerable gods and men reach the *sāmaññāphala,* that by the three[1] kinds of miracles (*pāṭihāriya*) he made the people entertain faith, opened the sugatis, preached the Pātimokkha and so on.

By reflecting in these four ways, the mind of the *yogāvacara* attains faith, becomes free from distraction, and the jhānangas arise.

Upa. agrees with B. VII. 66. in saying that by this reflection upon the Buddha, the mind does not reach *appanā* but only *upacāra.*

Upa. concludes this section with a remark, "Further it is said [by some] that by reflecting upon the Buddha even the fourth trance is reached."

VII. 68-88 22. DHAMMĀNUSSATI.

B. does not give any comment on the word *Dhamma.* Upa's. comment on the same word is worth noting. Here it is:

N.C. *Dhammo ti nibbānaṃ, nibbānagāminī paṭipadā ca.*

Kā nibbānagāminī paṭipadā? Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañca indriyāni, pañca balāni, satta sambojjhangāni, aṭṭha sammā maggangāni, ayaṃ vuccati nibbānagāminī paṭipadā.[2]

Kiṃ nibbānaṃ?

N.C. *Sabbasankhārasamatho, sabbūpadhi-paṭinissaggo, taṇhakkhayo, virāgo, nirodho, nibbānaṃ.*[3]

Upa. as usual gives the *lakkhaṇa, rasa,* etc. He mentions *dhammavicaya* as its *rasa.* The ānisaṃsas are the same as those of *Buddhānussati.*

1. See D. i. 212 (11th sutta, para. 3), Mvy. 231-34.

2. This corresponds to *sattatiṃsa bodhipakkhiyadhammā* of B. XXII. 33-39.

3. This is identical with the passage on *nibbānaṃ* in S. i. 136, A. ii. 118.

Upa. like B. takes the following text for the exposition of the subject:

Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko paccattaṃ veditabbo viññūhi. VII. 68.

The comment on the words of this passage is in many places different. For instance, the comment on the word *sandiṭṭhiko* is: *maggānañ ca phalānañ ca anupubbādhigamattā, nibbānassa ca maggaphalānañ ca sacchikiriyāya sandiṭṭhiko,* which is quite different from B.'s comment on that word given in VII. 76-79. Similarly the comment on the words: *ehipassiko paccattaṃ veditabbo viññūhi* is different although the words corresponding to B.'s *ehi passa* are met with here. Expl. often diff.

Upa. goes into several other details as to how one should reflect upon the *Dhamma*.

When the *yogāvacara* thus reflects in this way, his mind develops faith, becomes free from distraction, destroys hindrances, and the factors of trance gradually arise in him and the *upacāra-samādhi* is reached.

The rest is as has already been said in the *Buddhānussati*.

23. SANGHĀNUSSATI.

Upa., as usual, explains the word *sangha* and gives the *lakkhaṇa, rasa,* etc. As a text for his exposition, Upa. takes a passage which is almost the same as is quoted in VII. 89 by B. from A. iii. 286: VII. 89-100

Supaṭipanno Bhagavato sāvakasangho, ujupaṭipanno......... anuttaraṃ puññakkhettaṃ lokassa.

The comment generally agrees with that of B. although, here and there, it differs. Upa.'s interpretations of the word *supaṭipanna* are many more than that of B. The comment on *āhuṇeyyo, pāhuṇeyyo* is very concise.

24-26. SĪLĀNUSSATI, CĀGĀNUSSATI, DEVATĀNUSSATI.

Upa. explains these terms and gives their *lakkhaṇa, rasa,* etc. The texts taken for their exposition are the same passages from A. iii. 286-87 as are quoted by B. in VII. 101, 107, 115, respectively. Upa. gives no comment on the last two passages and even in his comment on the first, Upa. differs considerably from B. The latter is more prolix and scholastic. VII.101-118

N.C. At the end of the section on *Devatānussati* a point is raised as to why we should reflect upon the merits of gods and not upon the merits of men. Upa.'s answer is, "because the merits of gods are superior, lead to superior heavens and excellent states. By dwelling upon excellent states, one's mind becomes excellent. So we should reflect upon the merits of gods and not upon those of men."

The rest is as is said before.

CHAPTER VIII

行門

[KAMMA-DVĀRA (?)]

PART FOUR

[Bk. 7.1.4—7.19a.9; Tak. 429c—435a. Cf. Vis. VIII.145-244.]

27. ĀNĀPĀNASATI.

[This whole section has many passages closely similar to the VIII.
corresponding portion of the Vis., namely VIII. 145-244. In 145-244
the first place it is to be noted that Upa. takes this section before the sections on *maraṇasati* and *kāyagatāsati*, which even according to the order in which they are mentioned in the chapter on *kammaṭṭhāna*,[1] precede *ānāpānasati*. Another thing to be noted is that in this section Upa. uses throughout the words *ān-phān* 安 般 the Chinese transliteration of the word *ānāpāna* although he has used 數 息 above, in the list given in the chapter on kammaṭṭhanas (p. 38, Vim. 3.6a.6.)]

As usual, Upa. explains the word *ānāpāna* and gives the VIII.
lakkhaṇa, *rasa*, etc. While giving the ānisaṃsas, he mentions 238-44
several, which are given in B. in VIII.238-244., particularly the passage from M.iii.82 quoted in VIII.239. The words VIII. 239
cattāri satipaṭṭhāne paripūreti......[*vijjā*][2]*-vimuttiṃ paripūreti* are found word for word.

The cultivation of this reflection is described substantially VIII. 145
in the same words from S. v.322 quoted by B. in VIII.145: *Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā... paṭinissaggānupassī passasissāmī ti sikkhati.*

While commenting on the first part of the passage, Upa. like B. goes into many details of the practice of breathing, as to how one should direct one's attention to the tip of the nose or the [upper] part of the lip, and that one should note the breathings only as they *touch* the body and *not* before or after. The

1. See p. 38.

2. This word though dropped here [7.la.1] is given later in the text [7.7.8.].

quotation from Ps.i.165 given by B. in VIII.197 is given by Upa. in an abridged form in 7.2.8-9. So also, the simile of a saw (*kakaca*) given by B. in VIII.201-202 is given by Upa. in 7.2.5-6 in an abridged form.

VIII. 214-15 When the *yogāvacara* has purified his mind from nine[1] upakkilesas the *paṭibhāga-nimitta* appears. Regarding the appearance of this *nimitta*, we find a very interesting passage, which corresponds to B.'s statement [VIII.214] : *tūlapicu viya, vātadhārā viya ca upaṭṭhātī ṭi ekacce*[2] *āhu.* Upa. also further refers to the appearance of the *nimitta* as *dhūmasikhā, valāhaka-paṭala,* and as what corresponds to *pāmanga-sutta* and *dāru-sārasūci* of B.VIII.215.

Gradually, by practising this breathing, one's mind becomes free from nīvaraṇas, and the trance is attained. All the rest has been already described in detail.

And again, former teachers have mentioned four[3] ways of cultivating *ānāpānasati*:

VIII. 190 (i) *Gaṇanā*: to count numbers from one to ten and not beyond ten; or to count from one to five and not beyond five. [Cf. B.VIII.190.]

VIII. 196 (ii) *Anubandhanā*: explained in exactly the same words as are used by B. in VIII.196: *anubandhanā nāma gaṇanaṃ paṭisaṃharitvā satiyā nirantaraṃ assāsānaṃ anugamanaṃ.*

(iii) *Ṭhapanā*: to direct the attention to the point where the wind of the breath touches the tip of the nose or the lip.

(iv) *Sallakkhaṇā*: to reflect upon the *nimitta* and produce from this *pīti, sukha* and other dhammas.

Upa. also gives another alternative interpretation of all these four words.

VIII. 173 While commenting on the word *sikkhati*, Upa. refers to the three sikkhās, *adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā* and gives a passage which is identical with B.'s passage [VIII.173] : *yo vā tathābhūtassa saṃvaro,......bahulīkaroti.*

In his comment on *passambhayaṃ kāyasankhāraṃ assasissmi* ......etc., Upa. following Paṭisambhidā explains *kāyasankhāra* as

1. Upa. does not tell us which these nine are.

2. Dhammapāla commenting on the word *ekacce* simply says: *eke ācariyā* [Burmese edition p. 305).]

3. Cf. B. VIII. 189 where eight are mentioned.

assāsapassāsa. We can also trace in Upa. a passage that corresponds to the synonymous words *ānamanā, vinamanā....*etc. given by B. in VIII.181 as quoted from Ps.i.184-86. VIII. 181

In his comment on *pītipaṭisaṃvedī*, Upa. uses words which correspond to B.'s *dvīhi ākārehi pīti paṭisaṃviditā hoti: ārammaṇato ca asammohato ca.* [VIII.226.] VIII. 226

Upa.'s comment on *cittasankhārapaṭisaṃvedī, assasissṃmī ti ...passambhayaṃ cittasankhāraṃ* roughly agrees with that given by B. in VIII.229-30. But that on *cittapaṭisaṃvedī, abhippamodayaṃ cittaṃ, samādahaṃ cittaṃ* has nothing corresponding to B., while that on *vimocayaṃ cittaṃ* differs considerably fromB.'s comment. VIII. 229-30 r.a.

Upa., while commenting on *vimocayaṃ cittaṃ* says that if the *yogāvacara* while practising the inhaling or exhaling finds his mind dull, he frees it from dulness; if he finds it distracted, he frees it from distraction; if he finds it elated, he frees it from *rāga:* if he finds it low in spirits, he frees it from hatred (*dosa*); if he finds it impure, he frees it from upakkilesas. Further if he finds that his mind does not take delight in the *ārammaṇa*, he makes it take delight in it. [When we compare this comment with that given by B. in VIII.233, we find that B.'s comment is more artificial and scholastic, while that of Upa. is much simpler and more natural.] VIII. 233 q.d.

The comment on *aniccānupassī............paṭinissaggānupassī assasissāmi* also differs considerably from that of B. (VIII. 234-36.) VIII. 234-36 diff.

Of these sixteen ways of cultivating the *ānāpānasati* (as expressed in the quotation which forms the basis for the whole exposition of this subject), Upa. agrees with B. [VIII.237] in saying that the first twelve constitute *samatha* and *vipassanā*, while the last only *vipassanā*. VIII. 237

Upa. again gives the passage from M.iii.82, quoted by B. in VIII.239, showing how the cultivation of *ānāpānasati* fulfills the four satipaṭṭhānas.........the cultivation of the seven factors of enlightenment (*sambojjhangāni*) fulfills *vijjāvimutti*. VIII. 239

Upa. makes another important remark that by cultivating the seven factors of enlightenment, *vijjā* is perfected at the moment of reaching the Path, while the *vimutti* is perfected at the moment of the attainment of the Fruit.

A point is raised as to why this *ānāpānasati* is called *vitakkaupaccheda*. The answer roughly corresponds to B.'s VIII.238. There is, however, in addition an interesting simile of a VIII. 238 r.a.

gandhabba who hearing any sound runs after it. *Vitakka*, like a *gandhabba*, runs after objects and therefore ought to be banished.[1] *Vitakka-upaccheda* is also illustrated by the attentive state of the mind of a man who is walking on a [narrow] embankment.

VIII. 1-41 28. MARAṆASATI. [Bk. 7.8.6—7.11a.9; Tak. 431c-432c. Cf. Vis. VIII.1-41.]

Upa. defines the word *maraṇa as āyusankhārassa upacchedo*[2] and gives as usual the *lakkhaṇa*, *rasa*, etc. He gives ānisaṃsas
VIII. 41 many of which are the same in sense—though different in expressions—as those given by B. in VIII.41.

While speaking of the way of cultivating the practice of *maraṇasati*, Upa. says that a man should always think of the death of other beings and reflect that, like others, he also is subject to death, and has not gone beyond it. In this connection Upa. refers to Nieh-ti-li-po-tho-shiu-to-lo 涅底履波陀修多羅[3] which says: "If a man wants to reflect upon death, he should reflect upon a dead person and see the cause of his death."

N.C. This reflection upon death is of four kinds:

(i) With sorrow, as when one's beloved child dies.
(ii) With surprise, as when a child all of a sudden dies.
(iii) With indifference as when a corpse-burner (*chavaḍāhaka*) looks at a lifeless body.
(iv) With insight (*ñāṇa* 智)—To consider all things as impermanent and to produce disgust for worldly things (*nibbidā*).

Out of these, the *yogāvaçara* should cultivate the last.

Death is of three kinds:

N.C. (i) *Sādhāraṇa-maraṇa* [等死], to which all living beings are subject.
(ii) *Samuccheda-maraṇa*, as that of the kilesas destroyed by an Arhat.
(iii) *Khaṇika-maraṇa*, that of the sankhāras which cease to exist every moment.

N.C. Also, it is of two kinds:

(i) *Akālika*: If a man dies before he reaches the middle age, either because of his own effort, or because of others, because of disease or without any cause.

1. That is how I interpret it. It is, however, liable to a different interpretation with different punctuation.
2. Cf. Vis. VIII. 1: *ekabhavapriyāpannassa jīvitindriyassa upacchedo.*
3. 7.8a.4; Tak. 431c.22-23. See p. 62 above.

(ii) *Kālika*: If a man dies, because life has come to an end, or because of old age.

On both of these the *yogāvacara* should reflect.

Moreover, former teachers have prescribed eight ways of reflecting upon death: [B. also gives eight, which are mostly the same except nos. ii & vii below]. VIII. 8

(i) *Vadhakapaccupaṭṭhānato.* One should think that one is being pursued by death just as a man who is being led to the post of execution always sees that he is being followed by the executioner. [With this compare B. VIII.9-13, where B. is more elaborate and gives many more illustrations.] VIII. 9-13

(ii) *Akāraṇato.* Without any cause or means that would prevent death from coming; just as when the sun and the moon arise there is nothing to prevent them from setting. N.C.

(iii) 以本取, by referring to persons of the past time. [This corresponds to B.'s *upasaṃharaṇato* VIII.16-24.] The great personages mentioned here below have all died: VIII. 16-24

(a) Great kings like Mahāsudassana and 頂生[1] [B.VIII.17]. VIII. 17

(b) Great personages with miraculous powers like Vessāmitta and Yamataggi (閻摩達梨)[2] who could emit fire and water from their body. diff.

(c) Great disciples like Sāriputta and Moggallāna. [B.VIII.21]. VIII. 21

(d) Paccekabuddhas. VIII. 22

(e) Tathāgatas. VIII. 23

1. Mvy. 3557 gives Murdhataḥ (Murdhajātaḥ?) corresponding to Tibetan Spyi-bo-Skyes སྤྱི་བོ་སྐྱེས which is explained by S. C. Das in his Tibetan Dictionary p. 807 as 'an epithet of King Māndhātā, a legendary ancestor of Gautama Buddha.' Apte's Dictionary gives the following information about Māndhātṛ—Name of a king of the Solar race, son of Yuvanāśva (being born from his own belly). As soon as he came out of his own belly, the sages said: *kaṃ eṣa dhāsyati*, whereupon Indra came down and said: *māṃ dhāsyati*. The boy was therefore called Māndhātṛ.

2. For these names see D. i. 104, 238-43; A. iv. 61.

I. 25-26 (iv) *Kāyabahusādhāraṇato.* [Cf. B.VIII.25-26.] That the possession of the body is considered to be shared with others like *vāta*, *semha*, worms, food and drink not properly digested, poisonous serpents. centipedes, lions, tigers, leopards, dragons, oxen; because when attacked by them the body succumbs.

[A part of the quotation from A.iii.36 given by B. in VIII.26 is clearly traced in this passage.]

I. 27-28 (v) *Āyudubbalato.* [Slightly different from B.VIII. 27-28.] The life of beings is weak for two reasons:

(a) Because the place or the abode (referring thereby to the body) is too weak, unreal, unsubstantial, like a bubble, or foam of water.

I. 27 (b) Because the *nissaya* (依) on which it depends is weak. We find in almost similar words, though in a different order, the words in the passage given by B. in VIII.27, beginning with the words *assāsapassāsūpanibaddhaṃ*.

I. 34-38 (vi) *Addhānaparicchedato.* [Cf. B.VIII. 34-38.] It is interesting to note that Upa. also says here that from times ancient, people have come into existence [and gone]. Now no one lives past hundred years. [B. in the same connection limits the period of time to *present* days by adding the word *etarahi*.]

[The long passage from A.iii.305-06, quoted by B. in VIII 36-37 appears here in a slightly abridged form.]

I. 24-33 (vii) *Animittato.* Because it has no *nimitta* there is no fixed time. [? Not quite clear.]

I. 39 (viii) *Khaṇato.* Upa. refers to a passage from the Abhidhamma, which corresponds to that quoted by B. in VIII.39.[1] Excepting the second verse of the three verses and the last quarter of the third, the whole passage is the same.

In this way *nibbidā* is produced, mind becomes free from distraction, and the trance is reached.

A small paragraph is added about the distinction between *aniccasaññā* and *maraṇasati*.

1. This passage is traced to Nd.1.42.

Aniccasaññā has, for its object, the coming into and passing out of existence of the khandhas, while *maraṇasati* concerns itself with the disintegration of the indriyas. By the cultivation of the *aniccasaññā* and *anattasaññā*, one removes pride and egoism, while, by the cultivation of the *maraṇasati*, *aniccasaññā* and *dukkhasaññā* become firmly established. N.C.

By the cessation of life mind ceases [to exist.]

Maraṇasati niṭṭhitā.

29. KAYAGATĀSATI.

Upa. as usual gives the explanation of the word *kāyagatāsati* as reflecting on the nature of the body and also gives the *lakkhaṇa*, *rasa*, etc. He gives the ānisaṃsas many of which correspond to those given by B. in VIII.144. Upa. also includes among them *aniccasaññā*, *anattasaññā*, *asubhasaññā* and *ādīnavasaññā*. When Upa. comes to the text giving the method of cultivating this reflection, he gives the same list of the thirty-two parts of the body as is quoted from M.iii.90 in Vis. VIII.44. VIII. 144 p.a. VIII. 44 id.

Upa. gives those different ways of reflecting upon this text as are given by B. in VIII.48. He also adds that a *dosacarita* should reflect upon the *vaṇṇa*, a *rāgacarita* upon the disgusting nature [of the body], and a *paññācarita* on the dhātus. In this way he produces the *nimitta*. VIII. 48

Further he should reflect upon the nature of the body in the following thirteen ways: N.C.

(i) *Bījato*. As from a poisonous seed are produced different kinds of grass, such as *kusa*, so this body is produced from the impurities of the father and mother and so it becomes impure. N.C.

(ii) *Ṭhānato*. This body is not produced from among flowers, or lotuses, but in the narrow place of the womb, which is an abode of many stinking impurities. This corresponds to B.'s description of the womb from which a person is born, as given in Vis. XVI.37. XVI. 37

(iii) *Paccayato*. This body, however taken care of, will never be regarded as precious like gold, silver, pearls, etc. or like *candana* or *tagara* and so on; because it receives its nourishment from the impurities in the womb of the mother.

(iv) *Nissandato*. Like a bag full of fesces and urine, this body is always leaking through the nine openings. XI. 22-23 p.a.

[With this compare B.XI.22-23, especially the last quarter of the stanza in para. 23, *navadvārehi sandati*.]

N.C. (v) 以次第形. The form in successive times. Upa. refers to the first four stages of the growth of the foetus by the names of *kalala, abbuda, pesī, ghana*, and further traces the growth of the foetus from week to week up to forty-two weeks[1] when the child is born. In the twenty-ninth week the body is equipped with all the limbs. Upa. also agrees with B.'s *navanvutiyā lomakūpasahassehi* [B.VI.89.]

N.C. (vi) *Kimikulato*. Upa. refers to eighty thousand[2] kimikulas, while B. mentions only eighty. [VIII.25.] It is interesting to note that Upa. gives a long list of the names of different worms residing in different parts of the body.[3] They seem to be all transliterations of Indian names. For instance, a name like *muṇālamukkha* can be traced here.

XI. 56 (vii) 以安. How one bone is placed in relation to the other. This agrees with B.XI.55.

VIII. 101 s.d. (viii) *Kalāpato*. This is in substantial agreement with B.VIII.101 except that according to B. there are three hundred bones in the human body excluding the thirty-two teeth, while according to Upa. there are three hundred including the thirty-two teeth.

VI. 90 r.a. (ix) *Jigucchanato*. (x) *Asubhato*. } [Both these paragraphs roughly correspond to B. VI.90.] However one may try to decorate the body with good clothing or by smearing it with scents, it never gives up its character of being impure.

1. For details see my article 'Unidentified Sources of the Vimuttimagga' published in the Annals of the Bhandarkar Oriental Research Institute, Poona, vol. XV, parts III-IV (1934) p. 211. Also see Appendix A.

2. See Śik. p. 81: *aśītiṃ krimikulasahasrāṇi yāni tiṣṭhanti antare;* p. 129: *santi asmin kāye aśītiḥ krimikulasahasrāṇi.*

The names in this list of worms do not agree with the list found in the Atharva-veda, Bk. II. hymns 31-32, Bk. V. hymn 33, nor with the list found in Indian medical works like Aṣṭāṅga-hṛdaya, Suśuta, Caraka, etc.

3. See Appendix A where I am re-producing, with the necessary corrections, a substantial part of the article referred to above in note 1.

(xi) *Nidhānato.* It is the seat of many diseases and there are innumerable dangers (*ananta-ādīnavā*) in the body.

(xii) *Akataññuto.* It is like an ungrateful relative. Howsoever one may take care of the body by feeding it with the most delicious food, it is sure to leave one and go towards old age and death. N.C.

(xiii) *Sa-pariyantato.* It is sure to come to an end either by being cremated or buried, eaten up, destroyed, or disintegrated.

When the *yogāvacara* has thus reflected on the nature of the body, his mind becomes free from distraction, the nīvaraṇas vanish and the factors of trance arise.

[The whole of this section on *Kāyagatāsati* differs widely from that in Vis. Upa. does not go into the detailed explanation of the thirty-two parts of the body. But he gives a detailed list of the names of different worms inhabiting the different parts of the body.]

30. UPASAMANUSSATI.

Upa. explains the word *upasama* as *kāyacittānaṃ iñjana-vipphandana-nirodha*. He also gives as usual the *lakkhaṇa*, *rasa*, etc. Diff.

When he comes to the *ānisaṃsas*, he gives exactly the same as are given by B. in Vis. VIII.251. The method of cultivating this reflection is to think upon the ānisaṃsas. We do not here find the passage taken by B. as a text for his exposition. It is a great fortune to see, or hear the Law from, a monk who is described as *sīlasampanno*, *samādhisampanno*, *paññāsampanno*, *vimuttisampanno*, *vimuttiñāṇadassanasampanno*. In this reflection, if a man attains the first trance, he reflects upon that aspect of the trance which has been abandoned by him (*pahānanga*), that is to say, the *nīvaraṇas;* in the second trance on the *vitakka* and *vicāra*, and so on, up to *saññā-vedayita-nirodha*. So also if he has reached the *Sotāpattiphala* he thinks upon the cessation of some kilesas; if he has attained the Second Fruit, he thinks upon the cessation of the *oḷārika-kāmarāga-paṭigha* and so on. When he reaches Arhatship, he thinks of all the kilesas which he has destroyed. When he attains *nibbāna* he thinks of the cessation of all things by *upasamānussati*.

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N.C.

In this way he produces faith, has his mind free from distraction, destroys nīvaraṇas and the trance-factors appear. He attains the *upacārasamādhi*.

PAKIṆṆAKAKATHĀ.

Upa. adds *pakiṇṇakakathā* in which he gives a summary in a sentence each of the mode of cultivating the first six anussatis.

PART FIVE

[31-34 *APPAMAÑÑĀ*]

[Bk. 8.1.5—8.23.5; Tak. 435a—439a. Cf. Vis. Chaps. IX & XI]

31. METTĀ. [Bk. 8.1.5—8.8a.10; Tak. 435a.—1437. Cf. B.IXth Chapter.]

Upa. explains the word *mettā* in this way. Just as father and mother have affection for their only child, have always friendly feelings for it, and have the good of the child at their heart, so one should love all beings and desire their welfare. This is *mettā*.[1] He also gives the *lakkhaṇa*, *rasa*, etc. He men-
IX. 37 tions eleven ānisaṃsas which are exactly the same as are given in the quotation from A.v.342 given by B. in IX.37.

Before one starts the cultivation of this *mettā*, one should
IX. 1 first see the disadvantages in ill-will (*dosa*) and the advantages in forbearance (*khanti*). [Cf. Vis. IX.1.]. Unlike B. who merely refers to some passages giving the disadvantages and advantages, Upa. goes into all the details of these, showing how one should see the disadvantages of *dosa* and advantages of *khanti*. He refers to the simile of a saw (*kakaca*) referred to by B. in IX.15, and further gives some beautiful similes to illustrate how, if one goes on cherishing ill-will, one would be like

N.C. (i) a man who wishes to take a bath but enters unclean and impure [water].

(ii) a physician himself suffering from a disease.

(iii) a painted vase full of impurity but still uncovered.

(iv) a man who eats poisoned food deliberately.

(v) a man who does not use, even when bitten by a serpent, the antidote against poison which he carries in his hand.

Upa. also gives the details of the advantages of *khanti*.

He agrees with B. in saying that when one starts cultivating *mettā*, one should not start with an enemy or a neutral

1. Cf. Sn. stanzas 149-150.

person but with oneself. Then gradually he should proceed to one who is dear, one who is neutral and lastly an enemy. It is interesting to note that while Upa. gives a list of good things which one may wish everyone to possess, he mentions the eleven advantages referred to above[1] and, among other things, adds birth in the Middle-Country (*majjhimadesupapatti*), meeting good people (*sappurisa*), freedom from disease, long life and *nicca-sukhavihāra*. These additional things we do not find in B. He may also wish to destroy akusaladhammas if they have already N.C. arisen in him, and not to allow them to arise if they have not yet arisen. Similarly, if the kusaladhammas have already not arisen in him, he should endeavour to make them arise and should cultivate them if they have already arisen in him.[2] If he can not have the feelings of *mettā* for a *majjhatta*, then for some time he should wait and try to find out defects in himself. He should be ashamed of himself. He should say that the Buddha practised *mettā* even upon his *enemy*, while he himself can not practise even upon a neutral person. He should think of his good qualities only, as when one takes water, one removes dirt from it and then takes it. Then he goes into several details of the ways and means to remove ill-will, among which we find the mention of *kammassakatā* referred to by B. in IX.23,24, and *dānasaṃvibhāga* referred to by B. in IX.39.

Upa. also refers to the *sīmasaṃbheda* mentioned by B. in IX.40. Gradually he extends the feelings of friendliness to all people in one direction, then to those in the second, third, and so on, to the whole world. He gives the same passage from Vibhanga p. 272 as is quoted by B. in IX.44. Similarly Upa., like B. (IX.5) says that it should not be practised upon a dead person because there the *ārammaṇa* itself is lost and so *mettā* can not be produced.

Upa. next deals with the following questions:

METTĀYA

(i) *kiṃ mūlaṃ?* (ii) *kiṃ paccupaṭṭhānaṃ?* (iii) *kā sampatti?* (iv) *kā vipatti?* (v) *kiṃ ārammaṇaṃ?* N.C.

In answer to the first question he gives five things: *alobha*, *adosa*, *amoha*, *rāga* and *sammā-manasikāra*. Although B. refers to the next three questions in IX.93, his explanations are quite IX. 93 diff.

1. See page 78.
2. See Vbh. 35-36; Vis. XIV.16. Vim. 9-3a.1.

different from those of Upa. In answer to the last, Upa. says that a *satta* is the *ārammaṇa* but he is careful to add that in the strictest sense, there is no *satta (paramatthato satto nāma na vijjati na labbhati)* but only that which is conventionally called by the world *satta*.

[Here now follows a digression to which B. has nothing corresponding in the Vis.]

N.C. In order to cultivate *mettā* for all beings, the Buddha while he was a Bodhisatta practised the ten pāramitas of *dāna*, *sīla*, *nekkhamma*, *pāññā*, *viriya*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā* and *upekkhā*.

He refers to the four adhiṭṭhānas[1] which are accomplised by the fulfilment of the ten pāramitas. By the fulfilment of the four adhiṭṭhānas, he fulfilled *samatha* and *vipassanā*. By the fulfilment of *samatha* he fulfilled all jhānas, vimokkhas, samādhis, samāpattis, *Yamakapāṭihāriya-samādhi*[2] and *Mahākaruṇāsamādhi*.[2] By the fulfilment of *vipassanā* he fulfilled all abhiññās, paṭisaṃbhidas, balas and vesārajjas. As a perfection of the *pakatiñāṇa* he fulfilled *sabbaññutañāṇa*.

Upa. concludes this section with '*evaṃ Bodhisattamahāsatto mettaṃ bhāvetvā anukkamena bodhiṃ paripūresi*.'

[This whole section contains much that is not found in B. So also there is much in B. that is not found here. As, for instance, Upa. gives no details such as *odhiso pharaṇā*, *anodhiso pharaṇā* etc., given by B. in IX.49-52.]

82. KARUṆĀ.

[Bk. 8.9.1—8.10.2; Tak. 437a.—437b. Cf. Vis. IX.77-83.]

IX. 108 Here also as well as in the following two sections, the simile of the father and mother looking at their only child with feelings of compassion, delight and equanimity is used [Cf. B.IX.108] to explain the words *karuṇā*, *muditā* and *upekkhā*. Upa. gives as usual the *lakkhaṇa*, *rasa*, etc., and also in addition *sampatti* and *vipatti*. Upa. agrees with B. in his statement about the *paccupaṭṭhāna* only, which according to both is *vihiṃsā*. The ānisaṃsas are the same as in *mettā*. The order of the persons on whom it is to be cultivated in succession is the same, although Upa. does not mention *piyapuggala*.

1. *Sacca*, *cāga*, *upasama* and *paññā*; see Mvy. 1581-84.
2. See p. 29 and note 2 on the same; also see Netti, pp. 99-100.

33. MUDITĀ.

The statement is almost the same as in B.

34. UPEKKHĀ.

Upa. gives the *lakkhaṇa, rasa,* etc., which agree with what B. gives in IX.96. Then there is also a passage which gives the substance of B. IX.88: *mettādisu paṭiladdhatikacatukkajjhānena paguṇatatiyajjhānā vuṭṭhāya...purimāsu ādīnavaṃ disvā...upekkhāya ca ānisaṃsaṃ disvā...* Similarly we can trace the expressions from Vibhanga 275 *ekaṃ puggalaṃ neva manāpaṃ, na amanāpaṃ disvā* quoted by B. in IX.88. IX. 96 IX. 88

The order of persons, on whom it is to be cultivated in succession is different in Upa. After *majjhatta,* he takes *verī* and then *piyapuggala,* while B. puts *verī* last (IX.89.) A fine simile is given for the *upekkhā* which comes after the first three, *mettā, karuṇā* and *muditā.* Just as a man, when he sees his relative coming back from afar after a long separation, rejoices and pays attention to him, but later, when he has been in his company for some time, he fails to pay the same attention, and gradually becomes indifferent; so the *yogāvacara* leaves the first three bhāvanās and proceeds to the fourth. IX. 89 diff.

PAKIṆṆAKAKATHĀ.

[The whole discussion under this heading is very important and very much corresponds to B.'s IX.103—to the end of the IXth chapter.] IX. 103-124

One should start with the cultivation of these appamaññās with only one living being as the *ārammaṇa.* He may practise them upon *tiracchānayoni, dussīla, sīlavanta, kāmesu nibbiṇṇa, sāvaka, paccekabuddha,* and *sammāsambuddha.*

A point is raised: why is it that the first three bhāvanās have only the first three trances and not the fourth? The answer is that the sufferings of beings produce *byāpāda, ahiṃsā,* and *arati* and they have as their appropriate remedy a mind with *somanassa* and so he practises *mettā, karuṇā* and *muditā,* and therefore only the three trances are produced and not the fourth. He also gives the argument referred to by B. in IX. 111, that *upekkhābhūmi* is the fourth *jhāna.* IX. 711

It is very interesting to note that here we find, as an alternative view of some, the same passage from Aṭṭhakanipāta (A. IV. 300) quoted by B. in IX.112, to prove according to them IX. 112 quotation id.

the view that all the appamaññās can have the fourth trance. Upa. simply quotes the passage introducing it with the remark 'moreover it is said' and makes no comment at all.

IX. 108 Also another point is raised: why is it that these appamññās are just four, neither three nor five? The answer is 'because they are the *paṭipakkha* of *byāpāda*, *vihesā*, *arati* and *paṭghānunaya*', which are only four. With this compare B. IX.108.

The appamaññās have one *lakkhaṇa* in so far as they are the opposite of the ādīnavas, have living beings as their *ārammaṇa*, and have the thought of *hitasukha;* but they have distinct *lakkhaṇas* in that the *paṭipakkha*, *ārammaṇa*, and *hitasukha* of each are distinct from those of the others. In this connection

IX. 119-123 Upa. also refers to the Yellow-Garment-Sutta (黃衣修多羅 *Haḷiddavasanasutta*) from which he gives the same passage (S. v. 119-121) that is quoted by B. in IX. 119. Upa. concludes this section with the remarks on this passage which closely agree with B. IX. 120—123.

35. CATUDHATUVAVATTHANA.

[Bk. 8. 13a. 9—8. 20a. 4; Tak. 438b. 25-440b. 13. Cf. B. XI. 27—to the end of Chap. XI].

[It is to be noted here that Upa. gives this section before the section on *āhāre paṭikkūlasaññā*, just the reverse of the order of B. In the list of the kammaṭṭhānas mentioned by Upa. earlier[1] (4.6a.2-9) they are mentioned in this same order as is followed by Upa. here.]

XI. 117 s.d. As usual, here also Upa. gives *lakkhaṇa*, *rasa*, etc. He enumerates eight ānisaṃsas which are almost the same as are given by B. in XI. 117, with the exception that instead of *vāḷamigayakkharakkhasādivikappaṃ anāpajjanto* of B., Upa. gives *itthipurisavikappaṃ jahati*.

Like B., Upa. also treats this subject in two ways, *sankhepato*, *vitthārato*. (Cf. B. XI. 28-44 and XI. 45ff. 1. In his detailed

XI. 31 diff. discussion, Upa. follows the passages from M. i. 185, 187, 188, quoted by B. in XI. 31. Upa. does not comment, as B. does, on the difficult words of the passages, nor does he give a detailed explanation of the thirty-two parts of the body.

XI. 86 s.d. Upa. refers to the following ten-fold classification of the former teachers, while B. gives a thirteen-fold classification but does not refer to any teachers of the past. [B. XI. 86].

1. See p. 38.

One should reflect upon the four dhātus in the following ways:

(i) *Vacanatthato.* Two kinds of *attha*: *sāmañña* and *visesa* are given as in B. XI. 81. This is further classified into XI. 81

(a) *Mahantapātubhāvato.* This corresponds to B. XI. 97 and, in addition, we find in the verses given by Upa. first lines of the first two verses and the third verse in Vis. VII. 41 and the first verse in XI. 102. In these verses there is also a reference to the seventh sun. (Cf. Sattasuriyasutta, A. iv. 100-103.) XI. 97 and something in addition. XI. 89, 100

(b) Although these mahābhūtas are not real, they appear to be real. These mahābhūtas appear as man, or woman, long or short, or as a tree or a mountain. [Cf. Vis. XI. 100 and the last two lines of XI. 89]. XI. 98

(c) Just as a man possessed by spirits becomes either stiff or strong, light or moving, so this body becomes.

(d) Upa. gives the interpretations of the words *pathavī*, *āpo*, *tejo*, *vāyo* and *dhātu*, which are the same as are given by B. in XI. 87. Upa. goes into more details. XI. 87

(ii) *Kiccato* (以事). This mentions the functions of each of the dhātus, corresponding to what B. says in XI.93 under the *rasa* of each of these. XI. 93

(iii) *Kalāpato.* This corresponds to B. XI. 88, although Upa. goes into many more details. XI. 88

(iv) *Cuṇṇato.* This corresponds to B. XI. 89. There is a passage which corresponds to *imasmiṃ hi sarīre majjhimena pamāṇena...*, though it does not agree with it in all the details. XI. 89 p.a.

(v) *Avinibbhogato.* This partly corresponds to B. XI. 105. The explanation is more akin to XI. 90-92. XI. 105, 90-92

(vi) *Paccayto.* This corresponds to XI. 111-12 though there is a wide divergence in details. XI. 111-112

(vii) *Lakkhaṇato.* This corresponds to Vis. XI. 93. XI. 93

(viii) *Sabhāga-visabhāgato.* This corresponds to XI. 106. We can trace a passage that corresponds to B.'s: *purimā dve garukattā sabhāgā, tathā pacchimā lahukattā.* XI. 106

96 (ix) *Nānattekattato.* This corresponds to B. XI. 95-96 and also includes B.'s classification of *sangahato* (XI. 108) Upa. adds much more to what is said in Vis.

(x) 以 觀 界 隸. Like a wooden doll, like a puppet that is painted, dressed up and worked by strings within, is our body. It is made of these four great elements and stirred up by the wind-element walks or stands, goes or comes, stretches itself or contracts itself, or speaks. The *yogāvacara* realises that there is no *satta*, no *jīva*, but merely 'name and form'. When he has delimited 'name and form' he knows the 'name and form' to be suffering, knows craving (*taṇhā*) to be the cause of suffering, its cessation to be the cessation of suffering and the Eightfold Path to be the Path leading to the cessation of suffering. Thus, he sees into the Truths and sees danger in suffering. He has thoughts of *anicca, dukkha* and *anattā*. He sees advantages into the cessation of suffering.

Upa. concludes this section thus: *indriyesu, balesu, bojjhangesu susaṇṭhito hoti. Sankhāranimittā tassa cittaṃ vuṭṭhahati, amatadhātuṃ sacchikaroti.*

36. AHARE PAṬIKKŪLASAÑÑĀ.

[Bk. 8.20.5—8.22.9: Tak. 440b.14—441a.10; Cf. B.XI.1-26.]

As usual Upa. gives the *lakkhaṇa, rasa, etc.* He gives the eight ānisaṃsas which are given in almost the same words as are used in B. XI. 26.

He must cultivate the reflection on the disgusting nature of the food that he eats, the food for which he has to go about searching. He must reflect upon this *paṭikkūlatā* in the following five ways: [Compare B. XI. 5, where B. mentions ten ways.]

(i) 以 經 營 (*?byāpārato*). This seems to correspond
3 to *gamanato* and *pariyesanato* of B. XI. 6-13. For the sake of food and drink, a man has to do many evil things. He has to leave sacred places and go for food through dirty roads to towns or villages.

(ii) *Paribhogato.* This corresponds to Vis. XI. 14-16. XI. 14-16

(iii) *Nidhānato.* This corresponds to Vis. XI. 18. XI. 18

(iv) *Nissandato.* This corresponds to Vis. XI. 22-23. though Upa. introduces much that is new. He compares the human body that is constantly oozing out to 'a broken jar in which wine is placed.' He also speaks of ninety--nine thousand pores of hair. One part of this *nissanda* is eaten up by worms, another is destroyed by fire, a third sustains the body, a fourth is turned into urine and a fifth into the trunk of the body. XI. 22-23 p.a.

(v) 以 聚 (? accumulation). This seems to correspond to *phalato* of B. XI. 21. Many expressions are substantially the same. XI. 21

In this way when the *yogāvacara* has practised upon the *paṭikkūlatā* of *āhāra*, he is disgusted with food and gradually his mind becomes free from distraction, nīvaraṇas vanish, trance-factors appear and the *upacārajjhāna* is accomplished.

37. *ĀKIÑCAÑÑĀYATANA.*
38. *NEVASAÑÑĀNĀSAÑÑĀYATANA.*

} These have been already described in the *pathavīkasiṇa.*[1]

Upa. concludes with some verses which are not quite clear. There is a mention of the name of a country called Po-li-phu-to: 波 利 弗 多 Pāṭaliputta.

Here end the Thirty-eight Kammaṭṭhānas.

1. See pp. 55, 56.

CHAPTER IX

PAÑCA ABHIÑÑĀ.

[Bk. 9.1.5—9.13a.3; Tak. 441a-444c. Cf. Vis. Chapters XII & XIII.]

The *yogāvacara* having mastered *samādhi* can produce in the fourth trance five miraculous powers (*abhiññā*):

(1) That of the body (corresponding to the *iddhividha* of B. XII. 2.
(2) That of the divine ear (*dibbasota*).
(3) That of knowing the minds of others (*paracittavijānanā*).
(4) That of remembering past lives (*pubbe-nivāsānussati*).
(5) That of divine eye (*dibbacakkhu*).

1. IDDHIVIDHA.

The miraculous power of the body means the power of effecting change or transformation. Upa. gives the interpretation of other miraculous powers also. Then he sets up the following questions:

(A) How many kinds of the power of transformation or *iddhi* are there?

(B) Who practises them?

(C) How can they be produced?

XII. 23-25 In answer to the question (A) Upa. mentions *adhiṭṭhānā iddhi*, *vikubbanā iddhi*, and *manomayā iddhi* which alone are meant in this context, according to B. also (XII. 45). Upa. also later mentions the remaining seven iddhis as outlined by B. (XII. 26-44) from copious illustrative extracts from Ps. ii. 205-214
XII. 26-44 (*iddhikathā*). The explanation of these closely follows that of Ps. which is generally followed by B. also. The explanation of *ariyā iddhi* is given by Upa. in full following Ps. ii. 212-13.[1] It is also worth noting that though Upa. gives generally all the names mentioned as illustrations of those persons who had attained iddhis, we do not find in his work the name of Meṇḍaka in the list of names of persons given as illustrations of *puññavatā iddhi*. Is it because his name is included under the mention of the *pañca Mahāpuññā* and so redundant?

1. Also given in Peṭ. 218-233 (Bur. Printed Text 119-20).

(B) Taking *ākāsa-kasiṇa* as the ninth or the fifth [*kasiṇa*],[1] one masters the fourth trance, or one attains the fourth *rūpāvacara* trance with some distinction, or one masters the fourth a second time and then one practises these iddhis.

(C) In answer to the question as to how the iddhis can be produced, Upa. gives the same passage from Ps. ii. 205 as is given by B. in XII. 50: *Idha bhikkhu chanda-samādhi-padhāna-sankhāra-samannāgataṃ iddhipādaṃ bhāveti....* Upa. comments on this passage also. While commenting upon the word *viriya* he gives the fourfold formula of right exertion as given in Vibhanga 325-26, which is not given in this context either in Ps. or in Vis. The comment generally agrees with that of B. XII. 50 id.

Upa. gives three small separate sections to illustrate *adhiṭṭhānā iddhi, manomayā iddhi* and *vikubbanā iddhi.* He does this by giving the relevent passages from Ps. ii. 207-211, paragraphs 7-9. Upa. is as profuse as Ps. in the detailed description of *adhiṭṭhānā iddhi.*

To illustrate the distinction between *adhiṭṭhanā iddhi* and *vikubbanā iddhi*, Upa. says: *adhiṭṭhānāya iddhiyā pakati-vaṇṇaṃ appahāya adhiṭṭhāti, vikubbanāya iddhiyā pakati-vaṇṇaṃ vijahati.*

PAKIṆṆAKAKATHĀ

Upa. adds a small paragraph of *pakiṇṇakakathā* in which he tells us that forms created by this miraculous power disappear at the end of the period of time set up previously by the *iddhimā.* If no such period is first delimited, then they may disappear as soon as he thinks so. He also says that a man created by this *iddhi* is without *jīvitindriya.* As the ārammaṇas of the *iddhividha-ñaṇa*, he mentions nine:

paritta,	*mahaggata,*	*na vattabba;*
atīta,	*anāgata,*	*paccuppanna;*
ajjhatta,	*bahiddhā,*	*ajjhattabahiddhā.*

B. in XIII. 105 mentions twelve kinds of ārammaṇas, of which he gives seven as applicable to this *iddhividhañāṇa* (XIII. 106). They are the same as those given by Upa. with the exception that B. does not mention *na vattabba* and *ajjhattabahiddhā.* XIII. 105 s.d.

1. See p. 90 below.

2. DIBBASOTA

The same questions as in the first *abhiññā* are set up. The *yogāvacara* having attained mastery in the four iddhipādas enters the fourth trance, gradually emerges from it and with his natural ear pays attention to sounds far and near, gross or fine, in one or the other direction. By practising in this way his mind gradually becomes pure and his *sotadhātu* also becomes pure and thus is transformed into heavenly ear with which he can hear sounds human and superhuman, far and near. Former teachers have said that this *yogāvacara* first hears the sounds of worms residing within his body. [Cf. *sa-dehanissitā pāṇakasaddā* of B. XIII. 3]. Then gradually he extends his sphere.

Upa. also points out another view according to which this *ādikammika yogāvacara* cannot first hear the sounds of worms residing within his body. He cannot hear the fine sounds which cannot become the objects of his natural ear.
XIII. 109 s.d. Upa.'s treatment is generally the same as B's, with some slight variations, as when he gives three ārammaṇas only, *paritta, paccuppanna* and *bahiddhā,* while B. gives four adding *ajjhatta* to the three given here. [See B. XIII. 109.] Upa. adds that if the natural ear is lost, the divine ear also is lost. One can hear the sound in a thousand world-systems (*lokadhātū*), the paccekabuddhas in still more, and the Tathāgatas in countless ones.

3. PARACITTAVIJĀNANĀ.

With mastery in the fourth trance with *ālokakasiṇa,* and with the divine eye produced, one knows the mind of others. The *yogāvacara* having practised the four iddhipādas attains mastery over his mind and purifies it. With *ālokakasiṇa* he attains the fourth trance and gradually emerges from it. He pervades his body with light, and, with the divine eye, sees the colour of his mind or heart, and knows its nature from the colour.

XIII. 9 q.d. If there is *somanassindriya,* the colour is like that of *dadhi* or *navanīta.*

If there is *domanassindriya,* the colour is purple.

If there is *upekkhindriya,* the colour is like that of honey.

If there is *lobha,* the colour is yellow.

If there is *dosa*, the colour is black.
If there is *moha*, the colour is muddy or turbid.
If there is *saddhā* and *ñāṇa*, the colour is [spotless] pure (*suddha*).

[Vis. XIII. 9 mentions only the first three cases of these and his remarks are: *rattaṃ nigrodhapakkasadisaṃ*, *kāḷakaṃ jambupakkasadisaṃ* and *pasannatilatelasadisaṃ*.]

Having thus understood the changes of colour in his own self, he should pervade the bodies of others with light and notice the colour of the mind or heart of others. Gradually he should leave the colours and know the heart itself. Then by this practice he comes to know whether a mind is *sa-rāga* or *vītarāga*, *sa-dosa* or *vītadosa*, and so on. [Cf. B. XIII. 11]. This *cetopariyañāṇa* has eight ārammaṇas which are the same as are given by B. in XIII. 110. XIII. 11 XIII. 11 p. id.

The mind which is free from āsavas cannot be known by an ordinary man (*puthujjana*). The mind of a being in the *arūapāvacara* sphere can be known only by the Buddhas. As in the last section, here also Upa. adds that one can know the minds in a thousand world-systems (*lokadhātū*), the paccekabuddhas in still more, and the Tathāgatas in innumerable ones.

4. PUBBENIVĀSĀNUSSATI.

Upa. gives three kinds of *pubbenivāsānussati*, by the first of which he can at the most recall only seven lives, and by the second only fourteen, and by the third he can only practise the iddhipādas. [With this compare B. XIII. 27 where we find B. mentioning *parikammasamādhiñāṇa* or as some would call it *atītaṃsa-ñāṇa*, which properly speaking is not *pubbenivāsānussati*.] XIII. 27 diff.

The method of producing this kind of miraculous power is the same as is given by B. in XIII. 22-25. If he is not able to produce this power he should not give up efforts. He should again attain the trance. Upa. gives the simile of a mirror which we often find used in Buddhist books. If you cannot see your face in a mirror you do not throw away the mirror but rub it again and again until you are able to see your face in it. B. has used this simile in another place [XVIII. 16], though here he uses quite different similes. Upa. refers to Āyasmā Sobhita who was considered as the chief among those who remembered the past lives. [See A. i. 25. B. does not refer to him.] XIII. 22-25

XIII. 15-18 We have a passage which corresponds to B.'s XIII. 15-18. Upa. also speaks of the Titthiyas who can remember only forty kappas. Upa. very concisely states the case of Sammāsambuddhas who can recall the past lives and actions of others as well as their own; they can also recall places. Others can recall their own actions only and little of others. The Sammāsambuddhas can recall everything as they please, while others can do so only in succession (*paṭipāṭi*). The Sammāsambuddhas may or may not enter upon *samādhi* for recalling the past lives.
N.C. Even if they do not enter they can recall, while others can do so only by entering upon *samādhi*.

5. DIBBACAKKHU.

XIII. 73 This miraculous power is obtained by one who has attained
s.d. mastery in the fourth trance with *ālokakasiṇa* as the ninth or the fifth [*kasiṇa*][1], and by one who has a natural eye (i. e. unimpaired). It is of two kinds: (i) *kammaphalavipākanibbattaṃ*, and (ii) *bhāvanānibbattaṃ*. [Compare *sucaritakammanibbattaṃ* and *viriyabhāvanābalanibbattaṃ* of B. XIII. 73]. By the first, one can see whether a treasure-box does contain any treasure or not. Having attained mastery over the four iddhipādas, he attains the fourth trance in the *ālokakasiṇa*, has *ālokasaññā*, makes no distinction between day and night and finds no obstacle for his mind. His mind knows no darkness. He is above day-light. Gradually, by this practice he attains
XIII. 73-77 *dibbacakkhu*. Here we have also the passage which is commented upon by B. in XIII. 73-77: *So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate, yathā-kammūpage sabbasatte*....Upa. does not comment upon this passage. When a *yogāvacara* is thus able to produce the *dibbacakkhu*, he must have the kilesas destroyed. If he does not destroy the kilesas and if he has the *dibbacakkhu*, he falls from *samādhi*. If he falls from *samādhi*, his *āloka* vanishes, and the forms seen by him also disappear. [Cf. B. XIII. 96: *tato āloko antaradhāyati, tasmiṃ antarahite rūpagataṃ pi na dissati*]. Among the kilesas mentioned, we find *vicikicchā, micchānussati, thīnamiddha, māna, pāpikā vācā, samphappalāpa, nānattasaññā*, and so on. After the kilesas are destroyed, if he cannot obtain mastery over the trance, his *dibbacakkhu* is low, the *āloka* is low, and the forms seen by him are also low.

1. See p. 87 above.

Upa. mentions five ārammaṇas: *paritta, paccuppanna, ajjhatta, bahiddhā,* and *ajjhattabahiddhā,* while B. mentions only four omitting the last from the above list. He further XIII. 103 says that from this *dibbacakkhu* are produced the four kinds of diff. knowledge: (i) *anāgataṃsañāṇa,* (ii) *kammassakatañāṇa,* (iii) *yathākammūpagañāṇa,* (iv) and *kammavipākaphalañāṇa.* [With this compare B. XIII. 103, where B. mentions only two kinds: *anāgataṃsañāṇa* and *yathākammūpagañāṇa.*]

PAKIṆṆAKAKATHĀ

Upa. also adds *pakiṇṇakakathā,* in which he says that if the *yogāvacara* practises *samādhi* with the intention of seeing or hearing, he sees or hears. If he has both the intentions, he both sees and hears. And if he practises with the intention of seeing and hearing, as well as, knowing the minds of others, he can do all the three.

Lokiya abhiññās are *sāsavā, rūpapaṭibaddhā* and *pothujja-* N.C. *nikā.* If they are *kusalā,* they are *sekhiyā* and *pothujjanikā.* Those of Arhats are *abyākatā.*

These abhiññās are not produced in the *arūpāvacara loka.*

CHAPTER X

PAÑÑĀPARICCHEDA

[Bk. 9.13a. 5—9.17.5. Tak. 444c-445c. Cf. B. XIV. 1-31]

As usual, Upa. gives the *lakkhaṇa*, *rasa*, etc. Upa. agrees with B. in his statement regarding *lakkhaṇa*, and *paccupaṭṭhāna* only. The ānisaṃsas are innumerable but they should be known in brief. He gives them in several gāthās in addition to the eleven ānisaṃsas which he mentions later. Regarding *lakkhaṇa*, *rasa*, etc., he also gives another alternative as follows: *Vijjālakkhaṇā, saddhammappavesarasā, avijjandhakāra-viddhaṃsana-paccupaṭṭhānā, catupaṭisambhidā-padaṭṭhānā.*
N.C. To explain *paññā*, Upa. gives a passage which is substantially the same as is given in Dhs. para. 16 [also cf. paragraphs 20, 555.]: *Paññā, pajānanā, vicayo, pavicayo, dhammavicayo*.......etc.

When Upa. comes to the answer of the question '*katividhā paññā*' he starts with

XIV. 9-10 agree in sense only

(A) *Duvidhā*:
Lokiyā
Lokuttarā
} The explanations generally imply the same idea, though they differ in expressions, as in B. XIV. 9-10.

(B) *Tividhā*:

XIV. 14

(i) *Cintāmayā*[1]
Sutamayā
Bhāvanāmayā
} These correspond to B. XIV. 14, which gives quotations from Vibhanga 324-25.

XIV. 16-18

(ii) *Āyakosallaṃ*
Apāyakosallaṃ
Upāyakosallaṃ
} These correspond to passages from Vbh. 325-26 quoted in Vis. XIV. 16-18.

N.C.

(iii) *Ācayā*: *tibhūmi-kusala-paññā.*
Apacyā: *catūsu maggesu paññā.*
} See Vbh.326
Neva ācayā no apacyā: *catūsu bhūmīsu phalesu ca tīsu bhūmīsu kiriya*(事)-*abyākate*[2] *ca paññā.*

1. See Peṭ. III. 78, VII. 261 (Burmese ed. 240).

2. Apparently there is some incorrect reading here. It should be 無記 instead of 有記. See also 9.15a.5-7 which also reads in the same way but clearly we must have a reading which would mean *abyākata*, as is clear from Vbh.

(C) *Catubbidhā*:

(i) [The same as in Vibhanga p. 328: N.C. in Vis.] — N.C.

Kammassakataṃ ñāṇaṃ: *dasasu ṭhānesu sammādiṭṭhi.* [Explained in Vbh.]

Saccānulomikañāṇaṃ: *khandhā aniccā'ti, dukkhā'ti, anattā'ti, evamādikā khanti.*

Maggasamangissa ñāṇaṃ: *catūsu maggesu paññā.*

Phalasamangissa ñāṇaṃ: *catūsu phalesu paññā.*

(ii) *Kāmāvacara-paññā* *Rūpāvacara-paññā* *Arūpāvacara-paññā* *Apariyāpannā paññā*	*Kāmāvacara-kusalābyākate*[1] *paññā*, etc. [The explanation is the same as is given of this classification in Vibhanga 329. The first three of these are given in the threefold classification in Vis. XIV. 15.]	XIV. 15 gives only the first three.
(iii) *Dhamme ñāṇaṃ* 比 智, *anvaye ñāṇaṃ*[2] of Vbh. *Paracittavijānanaṃ* (*paricce ñāṇaṃ* of Vibhanga) 等 智, (? *sammati- or sammuti-ñāṇaṃ* of Vbh.)	[Cf. Vbh. 329. N.C. in Vis.[3] The explanations are the same as in Vbh. 329.]	N.C.
(iv) *Atthi paññā ācayāya no apacayāya* *Atthi paññā apacyāya no ācayāya* *Atthi paññā ācayāya ceva apacyāya ca* *Atthi paññā neva ācayāya no apacayāya*	[The same as in Vbh. 330. N. C. in Vis.]	N.C.
(v) *Atthi paññā nibbidāya no paṭivedhāya* *Atthi paññā paṭivedhāya no nibbidāya* *Atthi paññā nibbidāya ca paṭivedhāya ca* *Atthi paññā neva nibbidāya no paṭivedhāya*	[The same as in Vbh. 330. N. C. in Vis.]	N.C.

1. Here also the reading in this text is 有 記, but it must be 無 記. For, the intended word is *abyākta*.

2. For this expression, cf. Abhk. V. 35; vi. 184; Madhy. p. 480; also cf. A.M.B. p. 254.

3. Cf. Mvy. 1234-37 where the characters used for the second and the third of these are different.

XIV. 21 (vi) (a) *Attha-paṭisaṃbhidā*
Dhamma-paṭisaṃbhidā
Nirutti-paṭisaṃbhidā
Paṭibhāna-paṭisaṃbhidā
[The same as in Vis XIV. 21 and Vbh. 331, as well as 293.]

XIV. 22 (b) *Attha-paṭisaṃbhidā: hetuphale ñāṇaṃ.*
Dhamma-paṭisaṃbhidā: hetumhi ñāṇaṃ.
Nirutti-paṭisaṃbhidā: dhammaniruttābhilāpe ñāṇaṃ.
Paṭibhāna-paṭisaṃbhidā: ñāṇesu ñāṇaṃ.
[Vbh. 293 cf. Vis. XIV. 22.]

XIV. 24 (c) *Atthapaṭisambhidā: dukkhe ca nirodhe ca ñāṇaṃ.*
Dhammapaṭisambhidā: samudaye ca magge ca ñāṇaṃ.
Niruttipaṭisambhidā: dhammaniruttābhilāpe ñāṇaṃ.
Paṭibhānapaṭisambhidā: ñāṇesu ñāṇaṃ.
[Vbh. 293 Cf. Vis. XIV 24 which quotes from Vbh.]

XIV. 24 (d) [The same as in Vbh.294, referred to in Vis. XIV.24]
Dhamma-paṭisaṃbhidā
Attha-paṭisaṃbhidā
Nirutti-paṭisaṃbhidā
Paṭibhāna-paṭisaṃbhidā
The knowledge of the Buddhist literature as contained in the old nine-fold division such as *sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma,* and *vedalla.* [All these words are given in their transliterations.]

N.C. (e) There is one more interpretation of the paṭisaṃbhidās given by Upa. which begins with *cakkhumhi ñāṇaṃ* etc., some details of which are not quite clear. [N. C. in Vbh. or Vis. in the corresponding portions.]

N.C. (vii) *Dukkhe ñāṇaṃ: dukkha-sampayuttaṃ ñāṇaṃ.*
Dukkhasamudaye ñāṇaṃ: dukkhasamudayasampayuttaṃ ñāṇaṃ.
Dukkhanirodhe ñāṇaṃ: bhāvanāṣampayuttaṃ ñāṇaṃ.
Maggasamangissa ñāṇaṃ: paṭipadāñāṇaṃ.
[N. C. in Vis.]

CHAPTER XI

PAÑCA UPĀYA

PART ONE

[Bk. 10-1.5-10, 22a. 4; Tak. 445c-451c. Cf. Vis. Chapters XIV, XV, XVII.]

The *yogāvacara* wishing to be free from old age and death, wishing to get rid of the cause of birth and death and the darkness of ignorance, wishing to cut off the strings of craving and to attain the *ariyā paññā*, should find the means (*upāyā*) in five things: Khandhās, āyatanas, dhātus, hetupaccayas (or nidānas) and ariyasaccas.

1. KHANDHĀ

The khandhās are five: *rūpa, vedanā, saññā, sankhāra* and *viññāṇa*.

RŪPA

What is *rūpakkhandha? cattāro ca mahābhūtā, catunnañ ca mahābhūtānaṃ upādāya rūpaṃ.*

Upa. explains the four mahābhūtas as explained already by him in *Catudhātuvavatthānaṃ* (p. 83). Under the *upādārūpa*, he gives a list of twenty-six things which are the same as are given by B. in XIV. 36, except that there is an addition of two: *jātirūpa* and *middharūpa*. Thus Upa. says that the rūpas are thirty in all. XIV. 36 diff.

[B. in XIV 71 emphatically rejects[1] any addition to his number, twenty-eight. He does refer among other rūpas, to these two rūpas, but he says that *jātirūpa* is included under *rūpassa upacaya* and *rūpassa santati* [also see XIV. 66], and *middha-rūpa*[2] which is advocated by some (*ekaccānaṃ matena*) is rejected by the Aṭṭhakathās on the authority of the following quotation from Sn. 541: *addhā munī'si sambuddho, natthi nīvaraṇā tava.* Dhammapāla in his comment on the word *ekaccānaṃ* says *Abhayagirivāsīnaṃ.* Buddhaghosa is very emphatic when he states: *middharūpaṃ tāva natthi yevā ti paṭikkhittaṃ* and *iti aṭṭhavīsatividhaṃ rūpaṃ hoti anūnaṃ anadhikaṃ.*] XIV. 71 combats this view.

1. See also Abhm. p. 72, AbhmV. p. 30 which support B.
2. See pp. 48, 123.

In the upādārūpas, Upa. gives the words *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana* etc. instead of B.'s *cakkhu*, *sota*,
XIV. 42 *ghāṇa*, etc. While explaining these organs of sense, Upa. refers to the various views about the same, among which he refers to one expressed by B. in XIV. 42: *apare tejādhikānaṃ pasādo cakkhu, vivara-vāyu-āpa-pathvādhikānaṃ sota-ghāna-jivhā-kāyā ti vadanti.* In the description of the *cakkhāyatana*, Upa. speaks of the three circles of the eye and the five layers of *maṃsa, lohita, vāyu, semha,* and *kheḷa* within which it lies. The description of the *cakkhuppasāda* is given by B. [XIV. 48] in these words:

XIV. 48 almost id.

Yena cakkhuppasādena rūpāni manupassti
parittaṃ sukhumam etaṃ ūkāsirasamūpamaṃ[1].

Upa. also like B. ascribes this quotation to Sāriputta and his quotation is the same except that instead of *ūkāsira* of B. he uses the word *ūkā*.

Upa. gives a very clear distinction between the mahābhūtas and the *upādā* rūpas. The former depend upon one another and are produced all together; the latter are produced relying upon the former. The latter are not depended upon by the former,
N.C. nor do the latter depend upon one another among themselves. This is beautifully illustrated by a simile. The mahābhūtas are like three sticks[2] reclining upon one another. The *ūpādā* rūpas are like the shadows of the three sticks. [10.3.6-7, Tak. 446b. 3-4].

The *yogāvacara* should understand these thirty rūpas in the following five ways:

N.C. (i) *Samuṭṭhānto*. As they arise from *kamma, utu, citta, āhāra*, taken singly or in combination with one another. Upa. gives all details. (Cf. with this Abhs. VIth chapter, para. 6, pp. 28-29.)

(ii) *Kalāpato*. Upa. refers to the various groups, such as *cakkhudasaka, sotadasaka, itthindriyadasaka, vatthudasaka. jīvitindriyanavaka* and so on, He knows how many of these are *kammasamuṭṭānā, cittasamuṭṭhānā* and so on. [Cf. Abhs. VI. 8, p. 29]. To describe the *cakkhusantati*, Upa. gives the simile of the flow of a stream or the flame of a lamp. [Cf. Abhs. VI. 10:

1. See Abhm. p. 66.
2. Cf. Vis. XVII. 78, 196.

rūpakalāpasantati kāmaloke dīpajālā viya, nadīsoto viya ca abbocchinno pavattati.] Upa. here also goes into minute details.

(iii) *Yonito.* With respect to the birth in the *kāmāvacara* realm or the realm of *opapātika, duggatika* or *Brahmakāyika* beings and so on. [Cf. Abhs. VI. 10, p. 30].

(iv) *Nānattato.*

(a) *Duvidhaṃ: oḷārika, sukhuma; ajjhatta, bahiddhā; jīvitindriya, a-jīvitindriya.* Upa. gives the enumeration of the rūpas classified under these headings.

(b) *Tividhaṃ: upādinna,*[1] *anupādinna,* and *vikāra* (or *pabheda*)-*rūpa* (壞色); *sanidassana-sappaṭigha, anidassana-sappaṭigha,* and *anidassana-appaṭigha.*[2] [See B. XIV. 74]. XIV. 74

(c) *Catubbidhaṃ: sabhāva, ākāra* (形 seems to be used for *ākārā-vikāra*), *lakkhaṇa,* and *pariccheda.*

(v) *Ekattato. Sabbaṃ rūpaṃ na hetu ahetukaṃ hetu-vippayuttaṃ..........* XIV. 72

[The same passage from Dhs. p.124-25, paragraph 584, quoted by B. in XIV. 72 is given here, with a slight variation in the order of the words.]

VEDANĀ N.C.

Although one-fold in its characteristic of sensation, it is

Ṭhānato duvidhā:	*kāyikā, cetasikā.*
Sabhāvato tividhā:	*sukhā, dukkhā, adukkhamasukhā.*
Dhammato catubbidhā:	*kusalā, akusalā, vipākā, kiriyā.*
Indriyato pañcavidhā:	*sukhindriyā, dukkhindriyā, somanassindriyā, domanassindriyā, upekkhindriyā.*
Kaṇhasukkato chabbidhā:	each member of the threefold classification above is modified by the words *sāsavā* and *anāsavā.*
[*Uppatti-*]*dvārato sattavidhā*:	*cakkhusamphassajā, sotasamphassajā, ghāṇa-samphassajā, jivhā-samphassajā, kāya-samphassajā, manodhātu-samphassajā, manoviññāṇadhātu-samphassajā.*

1. Upa. seems to explain it as meaning the same as *kammavipākaja* (10.6.7).

2. For the explanation of these terms, also see DhsCm. 46, Sph. 60-62.

Upa. also further says that when taken in detail they are one hundred and eight.[1] He also shows how we get that number.

SAÑÑĀ

Although onefold in its characteristic of perceiving the object, perception is

N.O. *Kaṇhasukkavasena duvidhā: vipariyāsasaññā, avipariyāsasaññā.*

Akusalato tividhā: rāgasaññā, dosasaññā, vihesāsaññā.

Kusalato tividhā: nekkhamma-saññā, adosa-saññā, avihiṃsā-saññā.

Catubbidhā:

(a) In so far as one does not know the real nature of things: *asubhe subhasaññā, dukkhe sukhasaññā, anicce niccasaññā, anattani attasaññā.*

(b) In so far as one knows the real nature of things: *asubhasaññā, dukkhasaññā, aniccasaññā, anattasāññā.*

Vinaye pañca-saññā: asubhe subhasaññā, asubhe asubhasaññā, subhe asubhasaññā, subhe subhasaññā,vicikicchāsaññā.

Ārammaṇato cha saññā: rūpasaññā, saddasaññā, gandhasaññā, rasa-saññā, phoṭṭohabbasaññā, dhamma-saññā.

(Uppatti-) dvārato sattavidhā: cakkhu-sāmphassajā, sotasamphassajā, ghāṇa-samphassajā, jivhā-samphassajā, kāya-samphassajā, manodhātu-samphassajā, manoviññāṇa-dhātu-samphassajā.

Kusalato tividhā: nekkhamma-saññā, adosa-saññā, avihiṃsā-saññā.

Evaṃ nānattasaññā veditabbā.

SANKHĀRA

XIV. 133-184 much diff. Upa. gives a long list of *thirty-two* sankhāras and adds at the end: *vedanāsaññāvivajjitā sabbe cetasikā dhammā sankhāradhammo.* In this list we find *citta*[2] and 蓋

1. Cf. Vis. XVII. 228 where we have 89 kinds of sensation.

2. This word seems to be used for *saddhā* as it is explained as *cittassa pasādanaṃ.*

nīvaraṇas. On the other hand, there are some from B.'s list in the XIV. 133-184, which we do not find in Upa.'s list. Each of this list is explained by Upa. by similes many of which are very appropriate. For instance, *phassa* is likened to the light of the sun striking the wall, *adhimokkha* to water flowing on to a lower level, *viriya* to a strong bull able to carry a burden, *diṭṭhi* to a blind man touching and feeling an elephant, *anottappa* to a wicked king who fears nobody. Another simile is also to be noted. *Ahirika* is likened to a *Caṇḍāla* and along with *anottappa* is said to be *agāravapadaṭṭhāna*. N.C.

VIÑÑĀṆA

Upa. gives only seven kinds of viññāṇas : *cakkhuviññāṇa, sota-viññāṇa, ghāna-viññāṇa, jivhā-viññāṇa, kāya-viññāṇa, mano-viññāṇa* and *manodhātu-viññāṇa*. One should understand these *viññāṇas* in three ways : XIV. 88-124 altogether diff.

(i) *Vatthārammaṇato*: the five viññāṇas have separate vatthus and separate ārammaṇas, while *manodhātu* and *manoviññāṇadhātu* have the same *vatthu*, though the former has five ārammaṇas while the latter has six. Upa. goes into many more minute details such as the internal or external *vatthu* or *ārammaṇa*, etc.

(ii) *Ārammaṇato*: several details are given which are not quite clear.

(iii) *Dhammato*: the association with different viññāṇas of one or more of the following: *vitakka, vicāra, pīti, sukha, dukkha, domanassa, upekkhā*, etc.

The Section closes with a passage which is the same as is given at the end of the section on *rūpa* [Dhs. para. 584. See above p. 97].

As a general concluding summary of the treatment of all the five khandhas, Upa. says that we must understand them from the following four points of view:

(i) *Vacantthato*. The words for each of the five khandhas and the word *khandha* itself are interpreted. The interpretation of these words appears to be the same as is given by B. except in the case of the word *rūpa*.

(ii) Lakkhaṇato. The characteristics of each of the khandhas are given. *Rūpa, vedanā*, etc. are respectively compared to a

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thorn that pricks, the disease of leprosy, a maker of images, the turning of a wheel and knowing the taste.

XIV. 214, 219 p.a. (iii) *Paricchedato.*

Pañca khandhā : sabbe dhammā.
Pañca upādānakkhandhā: sabbe sāsavā dhammā.
Pañca dhammakkhandhā: Sīlakkhandho, samādhikkhandho, paññākhandho, vimutti kkhandho, vimuttiñāṇakkhandho. [Cf. B XIV, 214, 219.]

(iv) *Sangahato.* All the khandhas are classified under the headings of *āyatana*, *dhātu* and *sacca* with a detailed enumeration.

2. *ĀYATANĀNI*

[Bk. 10. 12a. 4—10. 16. 5 ; Tak. 448c.-449c. Cf. Vis. XV. 1-16.]

XV. 1 Upa. gives the same twelve āyatanas as are given by B. in XV. 1 and gives the interpretation and explanation of each of them. His interpretation is more simple and more natural than that of B. He does not give the artificial interpretation as B. gives of the words *cakkhu, sadda, jivhā* or *kāya*. He interprets the word *cakkhāyatana* as the *dhātupasāda* by which one sees forms, *jivhā* as the *dhātupasāda* by which one knows the taste, *kāya* as that by which one touches. He explains the word *manāyatana*, as *sattaviññāṇadhātuyo*, and the *dhammāyatana* as *tayo arūpino khandhā, aṭṭhārasa sukhuma-rūpāni, nibbānañ ca.* (XV. 3 q.d.)

These āyatanas should be understood in five ways:

(i) *Vacanatthato.* Upa. interpretes the words *cakkhu, sota*, etc. as well as the word *āyatana*. He interprets the word *dhamma* as without life (*nijjīvaṃ*), and *āyatana* as *arūpadhamma-dvāra-vatthu-adhiṭṭhāna*. Nc artificial interpretation of that word as given by B. is found here. (XV. 3-7 q.d.)

XIV. 46 (ii) *Visayato.* The eye and the ear do not come into contact with their objects, while the nose, tongue and the body do. [Cf. B. XIV. 46.] Upa. also refers to an alternative view of some people who believe that the eye and the ear[1] *do* come into

1. Dhammapāla in his comment on this (p. 509) says: *Sotam pi sampatta-visayaggāhī ti ke ci.*

contact with their objects, and their argument is that a magic incantation will be heard unless there is some obstacle, which is very close to the ear. Similarly, the eye must be reaching the object. For, beyond the wall one cannot see. [That is to say it cannot *reach* the object and so it cannot see.] N.C. N.C.

(iii) *Paccayato*. [This corresponds to B. XV. 35-39.] XIV. 35-39

Here we find a passage corresponding to what is ascribed by B. to former teachers (*pubbācariya*). From this B. quotes in brief in XV. 39. The passage given by Upa. is fuller and treats of the same subject. Therein it is shown that *cakkhuviññāṇa* arises because of *cakkhu, rūpa, āloka* and *manasikāra*.[1] This passage agrees with that in B. except in the last two cases of *kāyaviññāṇa* and *manoviññāṇa*. In the former case, Upa. drops the word *pathavī* from B.'s list, while, in the latter case, he gives *mana, dhamma, adhimokkha, manasikāra* instead of B.'s *bhavangamana, dhamma, manasikāra*. Upa. goes then into the detailed explanation of these terms. Quotation in XV. 39 in a fuller form. s.d.

(iv) *Vīthibhedato*. [This corresponds to B.'s XIV. 115-123.] XIV. 115-23

Upa. speaks of the three kinds of *vīthi* which corresponds to *mahanta, paritta, atiparitta*, and mentions the seven kinds of cittas in the *mahantavīthi*. He further gives a very beautiful simile to illustrate the different stages in the process of cognition by the eye. A king is sleeping in his palace[2] and the queen and a dumb maid-servant are there in attendance, the maid-servant shampooing the feet of the king. The gates of the palatial structure (town, as Upa. puts it) are closed and are guarded by a deaf man. The gardener of the king comes to the gate with a mango-fruit (菴 樂 果) in his hand with the intention of presenting it to the king. He finds the door closed and knocks at it. The king hears the sound and wakes up. He orders the dumb woman in attendance to have the door opened. She instructs the deaf door-keeper, by means of signs, to open the door. The door is opened and the king sees the fruit, takes q.d. N.C.

1 Cf. DhsA.59; also Sph. 84-85 (Comment on i.42): *Evaṃ hi vijnānakāraṇaṃ paṭhyate—cakṣurindriyam anupahataṃ bhavati, viṣaya ābhāsagato bhavati, tajjaśca manaskāraḥ pratyupasthito bhavati;* Sik. 225, where *ākāśa* is added as one more contributory factor: *Cakṣuśca pratītya rūpaṃ cālokaṃ tajjañ ca manasikārañ ca pratītyotpadyate cakṣurvijnānaṃ.*

2 For a closely allied simile see Aṭṭhasālinī, pp. 279, 280; also cf. Compendium of Philosophy p. 30.

a knife in his hand, while the dumb woman holds the fruit in her hand. In come the courtiers. The courtiers take the fruit to the queen who washes it, and seeing whether it is ripe or unripe, gives a piece to each of the courtiers and then finally gives it to the king. The king tastes the fruit and praises or condemns it, as the case may be, after he has eaten it and then goes back to sleep.

The simile is further explained with its application.

N.C.

Bhavanga-citta	is like the king who is asleep.
Cakkhudvāre rūpārammaṇa-gahaṇa	is like the gardener who takes the mango-fruit and knocks at the door.
以緣展轉界 依處有分心起[1]	(?) is like the king's hearing the sound and instructing the attendant to have the door opened.
Āvajjana-citta	is like the dumb woman instructing the man by means of signs to open the door.
Cakkhu-viññāṇa	is like the king's seeing the fruit after the deaf man has opened the door.
Sampaṭicchanacitta	is like the king's taking the knife, the woman's holding the fruit, and the coming in of the courtiers.
Santīraṇacitta	is like the courtiers' taking the fruit and giving it to the queen.
Voṭṭhabbanacitta	is like the queen's washing the fruit, [seeing] whether it is ripe or unripe and giving a piece to each of the courtiers(?)[2] and then giving one to the king.
Javanacitta	is like the king's eating the fruit,
Tadārammaṇa-phala-vipāka-citta	is like the king's praising or condemning the fruit after he has eaten it.
Bhavangapātacitta	is like the king's going back to sleep.

1. The meaning of this expression is not clear. Evidently this stage corresponds to *bhavanga-calana* and *bhavanga-upaccheda*. See Vis. XIV.115 and Abhs. IV.3, pp. 16-17.

2. This also is not quite clear.

Upa. also further speaks of the other vīthis as well as that in the *manodvāra*.

(v) *Sangahato.* Upa. tells us how these āyatanas can be distributed under the classifiction of the khandhas, dhātus and saccas.

3. *DHĀTUS*

[Bk 10.16.6-10.17.2 : Tak. 449c-450a. Cf. Vis. XV. 17 to the end of XVth Chap.]

Upa. gives the same eighteen kinds of dhātus[1] given by B. in XV. 17. He explains those terms. There is so much matter in this section that is found in the last section as well.

These dhammas are called khandhas because they are grouped together, āyatanas because they are *dvāralakkhaṇā*, and dhātus because they are *sabhāvalakkhaṇā*. [Cf. Vis. XV. 21: *attano sabhāvaṃ dhārentī ti dhātuyo.*]

Upa. gives a quotation ascribed to the Blessed One which purports to say that a man of keen intellect speaks of the Truth of Suffering with the help of khandhās, a man of medium intellect speaks with the help of āyatanas, and a man of dull intellect with the help of dhātus.

4. *HETUPACCAYĀ* (因緣)

[Bk. 10.17.3—10.23a.4; (end of Bk. 10); Tak. 450c; Cf. B. XVIIth Chap.]

[It is difficult to say what the original expression for 因緣 might have been. For, the same characters are used for *nidāna*, *paṭiccasamuppāda* and *hetu-paccaya*. (See My. 229, 9210, 2241, 2267). So these characters may as well have been used for nidānas.

It may be noted that Upa. gives the section on Hetupaccayas which corresponds to B.'s on *Paṭiccasamuppāda* before the section on saccas, an order which is just the opposite of B.'s.]

We find here the same passage from S. ii. 1. as is quoted by B. in Vis. XVII. 2: *Avijjāpaccayā sankhārā, sankhārapaccayā viññāṇaṃ*, etc. We also meet with another passage which gives the negative side of the same formula. *Avijjānirodhā sankhāranirodho, sankhāranirodhā viññāṇanirodho*, etc. [Cf. S. ii. 4.] B. does not give this passage. XVII. 2 N.C.

1 With this compare Sph. 58-59, (comment on stanza 27).

Upa.'s explanation of these words is quite simple and savours of no scolasticism of B. He also gives a protracted simile to explain the inter-relation of the twelve factors of the Law of Causation—the simile of the seed growing into a tree and then N.C. into a seed again.

Here are given below the twelve factors with their explanation and illustration :—

Factors	Explanation	Illustration
Avijjā:	*catūsu saccesu aññāṇaṃ*;	is compared to 穀 paddy (*vīhi*).
Sankhārā:	*kāya-vacīcittakammāni*;	are compared to a seed (*bīja*).
Viññāṇaṃ:	*paṭisandhikkhaṇe pavattitaṃ cittaṃ*;	is compared to a sprout (*ankura*).
Nāmarūpaṃ:	*cittacetasikā dhammā, kalalarūpañ ca*;	is compared to a leaf (*patta*).[1]
Saḷāyatanaṃ:	*cha ajjhatika-āyatanāni*;	is compared to a branch (*sākhā*).
Phasso:	*cha phassakāyā*;	is compared to a tree (*rukkha*).
Vedanā:	*cha vedanākāyā*;	is compared to a flower (*pupphaṃ*).
Taṇhā:	*cha taṇhākāyā*;	is compared to juice (*rasa*).
Upādānāṃ:	*cattāri upādānāni*;	is compared to [the ear of] rice (*sāli* or *taṇḍula*).
Bhavo:	*kāma-rūpa-arūpabhava-samuṭṭhāpakaṃ kammaṃ*;	is compared to a seed (*bīja*) again.
Jāti:	*bhave khandhābhinibbati*;	is compared to a sprout (*ankura*).
Jarā:	*khandhānaṃ paripāko*;	for this no simile is used.
Maraṇaṃ:	*khandhānaṃ viddhaṃsana-paribhedo*;	for this no simile is used.

Upa. shows by this simile that this is a round of which the
XVII. 303 beginning or the end is not known. B. gives no such one simile for the whole. In XVII. 303, where B. gives different similes

1 See Mvy. 433,4942.

for the different factors, he uses the simile of a *bīja* and *ankura* for *bhava* and *jāti*.

Upa. also raises the question: *kiṃpaccayā avijjā?* In answer he says:

(i) *avijjā yeva avijjā-paccayo.*[1] And further he says that

(ii) all kilesas also are the paccayas of *avijjā* and to support his statement he gives the quotation: *āsavasamudayā avijjā-samudayo.* [Cf. B. XVII. 36, quoting from M. i. 54.]

Upa. then raises some ten questions which he briefly answers. Of these twelve factors, *avijjā, taṇhā* and *upādāna* are the three kilesas, *sankhārā* and *bhava* are the two kammas and the remaining seven are vipākas. *Avijjā* and *sankhārā* are in the past, *jāti* and *jarā-maraṇa* are in the future, while the rest are in the present. [With this compare B. XVII. 284, 287 which is exactly the same.] XVII. 284, 287 This succession of old-age and death should be known to be without a beginning. These twelve dhammas, because they are the causes of one another in succession, are the *hetupaccaya-samuppāda* or *paṭiccasamuppāda*. The difference between the twelve *hetupaccaya-angāni* and *samuppannadhammā* is that the hetupaccayas are the different kinds of sankhāras about which, when they have not yet come into existence, we cannot say that they are *sankhata* or *asankhata*; while they come into existence, they become the *hetupaccaya-dhammā* or *paṭicca-samuppādadhammā* (? 以起因緣法行);[2] when they have already come into existence they are *sankhata.*[3] Upa. also speaks of the hetupaccayas as *gambhīrasabhāvā.* [Cf. B. XVII. 11, 304-314.]

Further these hetupaccayas should be known in seven ways:

(i) *Sandhito.* There is one *sandhi* between sankhāras and XVII. 288-89 *viññāṇa,* another between *vedanā* and *taṇhā* and the third between *bhava* and *jāti.* [Cf. Vis. XVII. 288-89.] B. speaks of *hetuphalasandhi, phalahetusandhi,* and *hetuphalasandhi.* Upa. calls the first and the third sandhis *hetuphala-sandhi* and *bhavasandhi,* while the second is *phalahetusandhi* and not *bhavasandhi.* Upa. goes into a long discussion of the XVII. 136-45 diff. *bhavasandhi* and describes how one individual passes from one existence to another. In that connection he speaks of *kamma,*

1. Cf. Netti, 79: *Iti avijjā avijjāya hetu, ayoniso manasikāro paccayo.*
2. This is not clear.
3. Cf. S. ii. 26.

kammanimitta, *gati* and *gatinimitta*, while B. speaks of only three with the omission of *gati*. [Cf. B. XVII. 136-45.] We also meet with here [Vim. 10.21.4] the famous simile in Buddist literature,—the simile of one lamp kindling another lamp. There is also a description as to how the material form [of an individual] is produced. [Cf. Vis. XVII. 155-56]

XVII. 155-56 p.a.

XVII. 290 diff.

(ii) *Catusankhepato*. This corresponds to B.'s XVII. 290 although we do not find there the terms used by Upa., namely—*atītakammakilesa*, *paccuppannaphalavipāka*, *paccuppanna-kamma-kilesa*, and *anāgataphalavipāka*.

XVII. 291-97 s.a.

(iii) *Vīsatiya ākārehi*. This is in substantial agreement with B.'s XVII. 291-97, although Upa. is very brief. We find in this connection the quotations from Ps. i. 52, given by B. in XVII. 292, 296, 297. There seems to be something wrong with the Chinese Text, for instead of the closing line in the quotation in the para. 292, we have the closing line of the quotation in the para. 294, but the whole passage corresponding to the quotation in para. 294 is missing. Similarly, there is some variation in the last quotation.

XVII. 298 q.d.

(iv) *Cakkato*. *Avijjāpaccayā sankhārā...jātipaccayā jarā-maraṇaṃ. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti*. It is ignorance of this heap of suffering that is *avijjā*. And from *avijjā* there arise sankhāras and so on. [Cf. B. XVII. 298, which is quite different.]

(v) 以牽 (?). *Avijjā* leading forward to the future and *jarā-maraṇa* in the other direction to the past.

N.C.

(vi) *Paricchedato*. [N. C.]

(a) *Duvidha*:

Lokiya: that *avijjā* is at the beginning;

Lokuttara: that *dukkha* depends upon *dukkha*, *saddhā* upon *saddhā*, and so on. [Does this correspond to the quotation from Pṭn. given by B. in XVII. 84 ?]

(b) *Catubbidha*:

kammakilesato hetu: as *avijjā* is at the beginning.

bījato hetu:	as in the relation of a seed and sprout.
bhava-nikanti (有作): 如化色	like *opapātikarūpa* (?).
共業爲因 (? *sahajāta-kamma-hetu*)	As in things born together, as the earth and snow, mountain and ocean, the sun and moon.[1]

(vii) *Lakkhaṇasangahato*: the twelve factors are distributed over the classification of being characterised as khandhas, āyatanas, dhātus and saccas; as, for instance, so many of the twelve factors are included in the *sankhārakkhandha* and so on. In the same way with the rest. N.C.

1. The idea is not clear.

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CHAPTER XI

PAÑCA UPĀYA

PART TWO

[Bk. 11.1.5.—11.6a. 8; Tak. 452a-452b; Cf. Vis. XVI. 13—end of the Chap.]

5. *SACCĀNI*

Cattāri ariyasaccāni : *dukkhaṃ, dukkha-samudayo, dukkha-nirodho, dukhha-nirodha-maggo.*

XVI. 31-60 g.a. These four truths are described in the same words from Vibhanga as are quoted by B. in XVI. 31. The comment on the text of the First Truth: *Jāti pi dukkhā. jarā pi dukkhā, ...sankhittena pañca upādānakkhandhā dukkhā,* generally agrees—although it is very brief—with that of B. XVII. 31-60, except in a few cases, as on the word *jarā*. Upa's comment on that word, if rendered in Pali, would be as follows: *Dhātūnaṃ paripākabhāvā bala-rūpa-indriya-sati-paññānaṃ hāni.*

After giving the comment on this textual passage, Upa. proceeds to the classification of *dukkha*. It is

(*a*) *Duvidha* :

vatthudukkha : *jātidukkhaṃ, maraṇadukkhaṃ, appiyānaṃ sampayogo, piyānaṃ vippayogo, yam pi icchaṃ na labhati tam pi dukkhaṃ, sankhittena pañca upādānakkhandhā dukkhā.*

sabhāvadukkhaṃ : *sokadukkhaṃ, parideva-dukkhaṃ, domanassa-dukkhaṃ, upāyāsa-dukkhaṃ.*

XVI. 35 (*b*) *Tividha* :

dukkhdukkhaṃ :	*kāyikaṃ, cetasikaṃ.*	[Cf. Vis. XVI.35; see also Abhk. VII.78]
vipariṇāmadukkhaṃ :	*sāsavā sukhā vedanā vipariṇāmavatthu.*	
sankhāradukkhaṃ :	*pañca upādanakkhandhā.*	

XVI. 61 The comment on the text of the Second Truth generally agrees with that of B. XVI. 61. With reference to the Third Truth, Upa. is very concise. He merely gives the text and

gives no comment on it. He gives no discussion on *Nibbāna* as B. gives in XVI. 67-70. He, however, like B. XVI. 63, states that the Blessed One preached about the Cessation of Suffering by way of the Cessation of the Origin of Suffering.

When Upa. comes to the Fourth Truth he explains the Eightfold Path with two alternative interpretations of each of these factors of the Path. His interpretation often differs from that of B. [XVI. 75-83]. Here it follows: XVI. 75-83 p.a.

Sammā-diṭṭhi:	*Catusaccesu ñāṇaṃ*;	*Nibbāṇe ñāṇadassanaṃ*.
Sammā-sankappo:	*tividha-kusala-sankappo*;	*Nibbāṇe sankappo*.
Sammā-vācā;	*catubbidhā pāpacaritā virati*;	*micchā vācāya pahānaṃ*.
Sammā-kammanto:	*tividhā pāpacaritā virati*;	*micchā kammassa pahānaṃ*.
Sammā-ājīvo:	*micchājīvā virati*;	*micchājīvassa pahānaṃ*.
Sammā-vāyāmo:	*cattāri sammappadhānāni*;	*micchā viriyassa pahānaṃ*.
Sammā-sati:	*cattāri satipaṭṭhānāni*;	*Nibbāṇe sati*.
Sammā-samādhi:	*cattāri jhānāni*;	*Nibbāṇe cittekaggatā*.

Then he goes on to show how the Noble Eightfold Path covers all the thirty-seven bodhidhammas. [Cf. Vis. XVII. 86 and XXII. 33-38.]

Upa. raises the same question as is raised by B. in XVI. 27, as to why these Truths are just four, neither three nor five. The answer of Upa. agrees in general with that of B. in the first half of XVI. 28. B. gives several other reasons in addition to the two of Upa. XVI. 27-28 p.a.

These Truths should be understood in eleven ways:

(i) *Vacanatthato*. Upa. gives the interpretations of the words *ariya-sacca, dukkha, samudaya, nirodha* and *magga*. His interpretations are, as usual, more simple and more natural. [This corresponds to B. XVI. 16-22]. XVI. 22

(ii) *Lakkhaṇato*. This corresponds to B. XVI. 23, where B. also gives *rasa*, and *paccuapaṭṭhāna*. Upa. agrees with B. only in part. XVI. 23 p.a.

(iii) *Kamato*. [compare B. XVI. 29, 30.] Upa. gives two reasons of which only the first *oḷārikaṭṭhena* is common with that of B.'s *oḷārikattā*. The second reason given by Upa. is XVI. 29-30

sacchikātabbaṭṭhena. Upa. gives a very fine simile to illustrate the appropriateness of the order of these Truths. Just as a skilful physician first sees the symptoms of a disease, then hears the cause of it, and then seeing the necessity of the cure of the disease prescribes a suitable medicine; so the four Truths may be known as coming in the same order.

XVI. 85 p.a. (iv) *Sankhepato*. There does not appear to be any paragraph in Vis. except a part of XVI. 85, which expresses an idea similar to that expressed in the last of the three cases under this heading. Upa. explains in the first two cases the denotation of these Truths and in the last case he tells what these Truths can accomplish. Concerning the last he says: *Dukkhaṃ sakkāyadiṭṭhidvāra-pidahanasamatthaṃ, samudayo ucchedadiṭṭhidvāra-pidahanasamattho, nirodho sassatadiṭṭhidvāra-pidapanasamattho, maggo micchādiṭṭhidvāra-pidahanasamttho*. [Cf.B. XVI. 85 where instead of *micchādiṭṭhi* B. has *akiriya-diṭṭhi*.

XVI. 87 (v) *Upamāto*. We find here the similes of *visarukkha, orimatīra* and of *bhāra* as given in B. XVI. 87, where B. gives several others in addition.

(vi) *Paricchedato*.

Cattāri saccāni: *Sammuti-saccaṃ, pacceka-saccaṃ* (? 各 各 諦) *paramattha-saccaṃ, ariya-saccaṃ*.

Here it is the last that is meant.

XVI. 86 a. (vii) *Gaṇanāto*. This corresponds, in part only, to B. XVI. 86. There B. gives the various dhammas that are included under the Four Truths. Upa. gives the various alternatives of the different dhammas that are covered by the first two Truths, while the last two are invariably the cessation of what is included under the second, and the way to the cessation of the same, respectively.

(viii) *Ekattato*. This is given to be of four kinds:

saccatthato, avitathatthato [Cf. XVI. 102], *dhammatthato, suññtatthato* [Cf. Vis. XVI. 90].

(ix) *Nānattato*.

(A) *Duvidha*:

(a) *lokiyaṃ*: *sāsavaṃ, saṃyojaniyaṃ*... [Dhs. paragraph 584)...*sankilesikaṃ*.

lokuttaraṃ: *anāsavaṃ*...(just the opposite of above)...*asankilesikaṃ*.

(b) *saṅkhata*: *tīṇi saccāni.*
asaṅkhata: *Nirodha-saccaṃ.*

(c) *arūpa*: *tīṇi saccāni.*
sarūpa: *dukkha-saccaṃ.*

(B) *Catubbidha*:

(a) *akusala*: *samudaya-saccaṃ.*
kusala: *Magga-saccaṃ.*
abyākata: *Nirodha-saccaṃ.* XVI. 28, 102
kusala-akusala-abyākata: *dukkha-saccaṃ.*

(b) *pariññeyyaṃ*: *dukkha-saccaṃ*
pahātabbaṃ: *samudaya-saccaṃ*
sacchikātabbaṃ: *Nirodha-saccaṃ.*
bhāvetabbaṃ: *Magga-saccaṃ.*
[Cf. B. XVI. 28, 102.]

(x) *Kama-vitthārato.* The following will represent the classification of the four Truths under this heading:

	dukkha	*samudaya*	*Nirodha*	*Magga*
Ekavidha:	*sa-viññāṇaka-kāya*	*abhimāna*	*pahāna* of what is mentioned under *samudaya*.	*kāyagatāsati.*
Duvidha:	*nāmarūpa*	*avijjā, bhavataṇhā*	,, ,,	*samatha, vipassanā.*
Tividha:	*dukkh-dukkha*	*tividha-akusalamūlāni*	,, ,,	*sīla, samādhi, paññā.*
Catubbidha:	*sakkāya-bhāva-vatthu* (? 身性處)	*cattāro vipallāsā*	,, ,,	*cattāro satipaṭṭhānā.*
Pañcavidha:	*pañca gatiyo*	*pañca nīvaraṇāni*	,, ,,	*pañca indriyāni.*
Chabbidha:	*cha phassāyatanāni*	*cha taṇhākāyā*	,, ,,	*cha paṭinissaggadhammā.*
Sattavidha:	*satta viññāṇaṭṭhitiyo*	*satta anusayā*	,, ,,	*satta bojjhangāni*
Aṭṭhavidha:	*aṭṭha lokadhammā*	*aṭṭha micchā antā*	,, ,,	*aṭṭhangiko maggo*

Navavidha:	*nava sattāvāsā*	*nava taṇhāmūlakā dhammā*	*pahāna* of what is mentioned under *samudaya*	*nava sammā-manasikāra-mūlakā-dhammā*[1]
Dasavidha:	*dasadisācariyā* (十方行)	*dasa saṃyojanāni*	,, ,,	*dasa saññā.*

(xi) *Sangahato*:[2]

(a) *Khandha-sangaha*; *dukkha* is included under all the five khandhas, *samudaya* and *Magga* under *sankhārakkhandha* and *Nirodha* under no *khandha*.

(b) *Āyatana-sangaha*: *dukkha* is included under all the twelve āyatanas, and the remaining three under *dhammāyatana*.

(c) *Dhātu-sangaha*: *dukkha* is included under all the eighteen dhātus, while the remaining under *dhamma-dhātu*.

In this way one understands the noble Truths. These are called the *ariya-sacca-upāyā*.

1 Cf. S. V. 91. Cf. Vis. XVII. 107 *ayoniso-manasikāra-mūlakā*.

2 For this threefold *sangaha*, see Dhātukathā 1, 2 ff. and its commentary, p. 115; also compare Peṭ. VI. 124 (Bur. ed. 176), *Buddhānaṃ Bhagavantānaṃ sāsanaṃ tividhena sangahaṃ gacchati—khandhesu, dhātusu, āyatanesu ca;* also see Sph. 37 (comment on stanza 14): *Bhagavato Vineyavaśāttisro deśanāḥ: skandhāyatanadhātudeśanāḥ.*

CHAPTER XII

SACCAPARICCHEDO

PART ONE

[Bk. 11.6a.9—11.19a.8 (end of Bk. 11); Tak. 453b-456c;
Cf. Vis. Chapters XVIII, XIX, XX in part and XXI. 1-28].

DIṬṬHIVISUDDHI

The *yogāvacara*, when he has understood the khandhas, dhātus, āyatanas, hetupaccayas and saccas, should know that there exist these things only and that there is no *satta*, no *jīva*, that there are only *nāma* and *rūpa*, that one does not consist of the other, and yet one is not independent of the other. [Compare Vis. XVIII. 33, 32: *Nāmaṃ rūpena suññaṃ, rūpaṃ nāmena suññaṃ; aññamaññaṃ nissāyeva pavattati.* To illustrate this nature of *nāma* and *rūpa*, Upa. has given here the simile of a drum and sound, as well as that of a blind man and a lame man. [These similes are given in full in Vis. XVIII. 33, 35.] Upa. dilates much upon the distinction between *nāma* and *rūpa*. The former has no body, is flighty and very easy to move, while the latter has body, and slow to move. The former can think, know and understand, while the latter cannot do so. The former can know 'I walk, sit, stand or lie down,' although it cannot do so itself. The *rūpa* alone can do these movements. Similarly *nāma* cannot do the actions of eating, drinking, tasting, etc. which can be done by the *rūpa* alone, but it can know 'I eat, drink, taste, etc.' Thus he knows that it is only the sankhāras that exist, and they are nothing but suffering. When he has this insight into suffering (*dukkhe ñāṇaṃ*), there is *yathābhūta-ñāṇadassana-visuddhi*, or *nāma-rūpa-vavatthānaṃ*. [Cf. B. XVIII. 37, XX 130].

XVIII. 32, 33

Similes in XVIII. 33, 35

N.C.

KANKHĀVITARAṆA-VISUDDHI

Even after this if the *yogāvacara* has still any thought about *satta*, he should further reflect upon the causes (*nidāna*) of suffering. He should reflect upon the Law of Causation, or of Dependent Origination, both in the regular order as well as in the reverse order. He may reflect upon this Law of Dependent Origination in full, or, even in brief, beginning with *vedanāpaccyā taṇhā* [Cf. Vis. XVII. 28, 30, 32, 37, 41]. Thus

XIX
XIVth ch. diff.

he has an insight into the origin of suffering (*dukkha-samudaye ñāṇaṃ*), which is the same as *dhammaṭṭhitiñāṇaṃ* or *hetupaccayapariggahe ñāṇaṃ*, or *kaṅkhāvitaraṇavisuddhi*. All these expressions mean the same thing though they are different in words. [Cf. Vis. XIX. 25-26.]

When the *yogāvacara* has thus understood the Origin of Suffering, he further reflects upon the Cessation of Suffering. By reflecting upon the Law of Dependent Origination in the negative way, that is to say, that the cessation of suffering is possible by the cessation of birth, and so on, up to that the cessation of sankhāras is possible by the cessation of ignorance (*avijjā*), he sees that *Nirodha* also is *hetupaccaya-paṭibaddha*, and that by the cessation of craving (*taṇhā*), it can be attained. When he has thus realized the Truth of the Cessation of Suffering. he tries to find out the Path for the cessation of craving. He knows that seeing danger in the five upādānakkhandhas is the Way, the Path.

He then reflects upon the upādānakkhandhas in one hundred and eighty ways. Upon *rūpa* for instance he reflects in this way:

Atthi rūpaṃ atītaṃ, anāgataṃ, paccuppannaṃ, ajjhattaṃ, bahiddhā, mahantaṃ, parittaṃ, oḷārikaṃ, sukhumaṃ, dūre, santike, sabbaṃ rūpaṃ aniccan ti passati. [This is the same
N.C. quotation from Ps. i. 53-4 as is given in B. XX. 6.] In the same way he reflects upon the other four khandhas. Thus there would be 12 multiplied by 5 i.e. 60 kinds of reflections. Add to these, 60 in each of the other two reflections by way of *dukkha* and *anattā*. Thus we get one hundred and eighty in all.

There is also another way. He reflects as *anicca, dukkha,*
XX. 9 diff. and *anattā* on the following groups: [Cf. the list in Vis. XX.9] 6 *ajjhattika-āyatanāni*, 6 *bāhira-āytanāni*, 6 *viññāṇkāyā*, 6 *phassakāyā*, 6 *vedanākāyā*, 6 *saññākāyā*, 6 *cetanākāyā*, 6 *taṇhākāyā*, 6 *vitakkā*, 6 *vicārā*. Thus we get one hundred and eighty $(3 \times 6 \times 10)$.

He considers all sankhāras as changing from year to year, month to month, day to day, nay, even from moment to moment. In fact they appear to be new every moment [B. XX. 104: *niccanavā*], like the continuous flame of a lamp [the constituent particles of which are new every moment].

He also considers them as *dukkhā, anattā*. By *aniccānupassanā* his mind is inclined to *animittā dhātu*, by *dukkhānupassanā* to *appaṇihitā dhātu*, and by *anattānupassanā* to *suññatā*

dhātu. He understands by his discriminating knowledge that every kind of existence such as *tayo bhavā, pañca gatiyo, satta viññāṇaṭṭhitiyo, nava sattāvāsā*, is fearful and unreal.

Pariccheda-ñāṇaṃ niṭṭhitaṃ.

UDAYABBAYAÑĀṆAṂ

The *yogāvacara*, having discriminated the upādānakkhandhas with these three lakkhaṇas, wishes to cut them off. He takes the *nimitta* and penetrates to the *udaya* and *vaya*.

Upa. gives three kinds of *nimitta-gahaṇa*:

(i) *Kilesa-nimitta-gahaṇa.* This is the perverse view (*vipallāsasaññā*) of an ordinary man, that things are permanent when they are not. He is attached to the kilesas. This is like the falling of a moth into a lamp. N.C.

(ii) *Samādhi-nimitta-gahaṇa.* On one of the thirty-eight nimittas (i.e. kammatthānas[1]) he concentrates his mind and thus binds it with the object. This is like the goad applied to an elephant.

(iii) *Vipassanā-nimitta-gahaṇa.* If a man, who entertains a belief that things are permanent, sees with insight into each of the five khandhas with their characteristics, he would wish to give them up, like a man who has seized a poisonous serpent. [For this simile compare Vis. XXI. 49-50.]

Upa. goes into details of the way of taking the nimittas and penetrating to the lakkhaṇas. Of the former he gives two ways: *ārammaṇato* and *manasikārato*, and of the latter three: *hetuto, paccayato*, and *sa-rasato*, in each of the two cases of *udaya* and *vaya*.

He penetrates to the *udaya* and *vaya* of sankhāras. When he has seen *udaya* and *vaya*, he understands four things:

(i) *ekalakkhaṇadhamma*
(ii) *nānatta-dhamma*
(iii) *akiriya-dhamma*
(iv) *sammā-dhamma*

[From the explanation given of these terms, they appear to correspond to *ekattanaya, nānattanaya, abyāpāranäya* and *evaṃ-dhammatānaya* of B.XVII. 309-313; also they appear in XX.102.] XVII. 309-313 XX. 102

These terms are explained at great length. He perfects his knowledge of the sankhāras and knows that all the sankhāras

1. See Chap. VII. above, p. 38 ff.

are limited, at the beginning by *udaya*, and at the end by *vaya*. Thus *udayabbaye ñāṇaṃ sankhāra-pariccheda-ñāṇaṃ hoti*.

BHANGĀNUPASSANĀ-ÑĀṆAṂ [Cf. Vis, XXI. 10-28]

The *yogāvacara*, having seen the *udayabbaya-lakkhaṇa*, and having thoroughly understood the sankhāras, pays no attention to the *udaya*, but thinks only of *vaya* of the mind. Here in this connection, we find the passage, though in an abbreviated form, from Ps. i. 57-58, quoted by B. in XXI. 11.

XX. 76 p.a. Upa. then proceeds to give the three ways in which he sees the *vaya* or *bhanga*. [With this, compare Vis. XX.76, where we have seven divisions, of which the first two are worded in the same way as the first two here, but the explanations agree only in part.] The three ways are:

XX. 78 p.a. (i) *Kalāpato*. [The second explanation of Upa. agrees with the second explanation of B. given in Vis. XX. 78.]

XX. 79 .a. (ii) *Yamakato*. This roughly agrees with Vis. XX. 79.

(iii) *Paricchedato*. He sees the *vaya* of many minds.

Thus the *yogāvacara* sees with his insight all wordly things, even to the smallest speck, as changing, growing, aging and passing out of existence. Further, he sees them as described in the gāthās given by Upa.

VIII. 32, 33, 36 .a. [Here we have a number of gāthās, quite a few of which are the same as given by B. at the end of the XVIIIth chapter, in paragraphs 32, 33 and 36. All the stanzas in para 33 are found in substantially the same form—though not in the same order—with only a few variations; as for instance, instead of *phassapañcamā*, Upa. has *rūpagandhādi-pañcadhammā*. Similarly, the *gāthā* in paragraph 32 is the same except that the last quarter shows a little variation in words but the meaniug appears to be the same. In these stanzas, we meet with the similes of a flash of lightning and a *gandhabba-nagara*. [See Vis. XX. 104, XXI. 34.] The first stanza of paragraph 36 is also the same except that instead of *sakena balena* Upa. has *sakena kāyena*. In the second stanza of the same paragraph, instead of *parapaccayato ca jāyare* and *para-ārammaṇato*, Upa. has respectively *na attato jāyare* and *na attārammaṇato*.

B. has ascribed these stanzas in paragraphs 32, 33 to the Porāṇas, and though it is not so definitely stated about the stanzas in paragraph 36, still presumably they are from the same source.]

The *yogāvacara* sees the *vaya* in this way. When he has not yet completely mastered the *samādhi*, there appear to him the following ten things [which B. calls *upakkilesā*]: *obhāso, ñāṇaṃ, pīti, passddhi, sukhaṃ, adhimokkho, paggaho, upaṭṭhānaṃ, upekkhā*, and 出離. This is the same list as is given in Vis. XX. 105, except that the last as given by B. is *nikanti*[1] while this Chinese text gives what would mean *nekkhamma* or *nissaraṇa* or *paṭinissagga*. XX. 105 s.a.

An unintelligent man is distracted by these things but an intelligent man is not disturbed by them. He knows *lokiya-dhamma-saṅkhārārammaṇa* as well as *lokuttara-dhamma-Nibbā-nārammaṇa*. He removes distraction, if there be any, sees only *vaya* and skilfully and abundantly develops it.

Bhangānupassanā-ñāṇaṃ niṭṭhitaṃ.

1. Is this misunderstood by the Chinese Translator as *nikkhanti* or *nekkhamma*?

CHAPTER XII

SACCAPARICCHEDO

PART TWO

[Bk. 12.1.4—12.20.2 (end); Tak. 456c.-461c. Cf. B. XXI. 29 onwards, XXII and XXIII.]

BHAYATUPṬṬHĀNAÑĀṆAṂ [Cf. Vis. XXI. 29-34]

The *yogāvacara*, reflecting upon the *vaya* or *bhanga*, becomes afraid of the khandhas and of all kinds of existence,
XXI. 29 such as the three bhavas, five gatis, seven viññāṇaṭṭhitis and nine sattāvāsas, becomes afraid, as of a frightful man carrying a sword in his hand, or as of a poisonous serpent, or as of a heap of fire. [The last two of these similes occur in Vis. XXI. 29, and, for the first, we have only the word '*ghora*' which may stand for this simile of a frightful man.] He is afraid of all nimittas and all kinds of *uppāda* and thinks of *animitta* and *anuppāda*.

MUÑCITUKAMYATĀ-ÑĀṆAṂ [Cf. Vis. XXI. 44-46.]

[It should be noted that Upa. does not give any treatment of *ādīnavānupassanā-ñāṇa* or *nibbidānupassanā-ñāṇa*, perhaps because, as B. says, these two are the same as *bhayatupaṭṭhāna-ñāṇa*. See Vis. XXI. 44, where B. quotes as his authority passages from the Porāṇas and Pāli (Ps. ii. 63).]

When the *yogāvacara* sees all sankhāras as fearful, he naturally wishes to be free from them, like a bird that is surrounded by fire, or like a person that is surrounded by robbers.

Muñcitukamyatā-ñāṇaṃ niṭṭhitaṃ.

ANULOMA-ÑĀṆAṂ

[It should be noted that Upa. at once proceeds to *anuloma-ñāṇa*, without giving the other intervening ñāṇas, *paṭisankhā-nupassanā-ñāṇa* and *sankhāraupekkhā-ñāṇa*, mentioned by B. in the list of eight ñāṇas preceding the *saccānulomikañāṇa*. See Vis. XXI. 1.]

The *yogāvacara*, by the cultivation of *muñcitukamyatā-ñāṇa*, wishes to be free from all sankhāras and is inclined towards *nibbāna*. He considers all khandhas as *anicca*, *dukkha*

and *anattā* and considers their cessation as *nicca, sukha* and *paramattha*.

What is the meaning of *anuloma-ñāṇa*? Upa. answers: *cattāro satipaṭṭhānā*, etc. [All the thirty-seven bodhi-dhammas given in Vis. XXII. 33 are mentioned here.] Diff.

Anulomañāṇaṃ niṭṭhitaṃ.

GOTRABHU-ÑAṆAṂ

Upa. explains the word *gotrabhū* and his explanation generally agrees with that of B. XXII. 5. He also gives a quotation from Ps. i. 66, though in an abbreviated form, which corresponds to that given by B. in XXII. 5. XXII. 5

Gotrabhū-ñāṇaṃ niṭṭhitaṃ.

Immediately after this *gotrbhū-ñāṇa*, he has an insight into Suffering, cuts off the Origin of Suffering, experiences its Cessation, and cultivates the Path for the Cessation of Suffering, and the *sotāpatti-magga-ñāṇa* as well as all the *Bodhidhammā* are produced. At one and the same moment, not before or after, he makes *sacca-pariccheda*. To illustrate this simultaneous nature of *sacca-pariccheda*, Upa. gives three similes—that of a boat crossing the floods, of the lamp that is burning, and of the sun that is shining. [These similes are given by B. in exactly the same words in XXII. 96, 92 and 95 respectively. He ascribes the simile of the lamp definitely to the Porāṇas,[1] while in the case of others though he does not say so, they are clearly from the same source.] Similes in XXII. 92, 95, 96

Upa. gives a very fine simile to illustrate the difference between *gotrabhū-ñāṇa* and *magga-ñāṇa*.[2] The former is compared to a man who has put only one foot outside the threshold of the gate of a city which is burning, while the latter is compared to another man who has put both of his feet outside the gate. Just as the former man cannot be said to have properly escaped the burning city so the *yogāvacara* has not properly escaped the burning city of kilesas, if he has only the *gotrabhū-ñāṇa*. But when he has the *magga-ñāṇa*, he has properly escaped the kilesas, like the second man in the above

1 For these similies also see Peṭ. VIth Chap. p. 150 (Bur. ed. 187), Abdhm. 152-33.

2 B.'s simile is altogether different; see XXII. 12-13.

simile. It is this *magga-ñāṇa* which makes the *sacca-paricccheda*.

The *yogāvacara* then destroys the three saṃyojanas: *sakkāya-diṭṭhi, vicikicchā,* and *sīlabbata-parāmāsa* and attains the *sotāpatti-phala*.[1] When he has destroyed the *sakkāyadiṭṭhi* he has destroyed all the sixty-two diṭṭhis. For, *sakkāyadiṭṭhi*
II. 5-29 is the chief of all the heresies. Upa. then goes on describing how he gradually proceeds on his path towards Arhatship. His
II. 9 id. description generally corresponds to that of B. XXII.15-29. Although Upa. is very brief, we often find the same expressions as those of B. For instance, the passage about the five paccavekkhaṇas of the *sotāpanna* is exactly the same as in B. XXII. 19.

III. 55 Upa. next goes on to tell us about the three kinds of sotāpannas: *mudidriyo sattakkhattuparamo, majjhimindriyo kolaṃkolo,* and *tikkhindriyo ekabījī*[2] [cf. Vis. XXIII. 55].
III. 56 f. He has also the same five kinds of anāgāmīs as given by B. in XXIII. 56, but he adds that these five kinds of anāgāmīs are seen in each of the first four classes of *Suddhāvāsa* gods, namely, Avihas, Atappas, Sudassas, and Sudassīs, while in the last class, namely that of *Akaniṭṭha* gods, there are only four, because there is no *Uddhaṃsota*, as the highest stage has been already reached. From the state of an *Anāgāmī* he goes to Arhatship. He has destroyed all the kilesas completely, cut off all sankhāras and made an end of all suffering.

). To show the unknown nature of the destiny of an Arhat, Upa. gives a very appropriate simile. Just as when iron is beaten (red-hot) and dipped into water and cooled, we do not know where the sparks of fire go, so we do not know anything about the destiny of an Arhat when he has reached the Unshakable Happy State.[3]

* * * * * *

II. 103 Upa. next refers to the views of some teachers who believe in the *nānābhisamaya* referred to by B. in XXII. 103. B. simply refers to the *Kathāvatthu* for the refutation of their

1 Cf. Peṭ. 145, (Bur. ed. 185): *Tattha sotāpanno kathaṃ hoti?......*
2 Cf. Peṭ. IInd Chapter, p. 33-34 (Bur. ed. p. 135).
3 Cf. Sn. 1074: *Acci yathā vātavegena khitto atthaṃ paleti na upeti saṅkhaṃ,*
evaṃ muni nāmakāyā vimutto atthaṃ paleti na upeti saṅkhaṃ.

arguments, but Upa. proceeds to show the flaws in their argument. He points out seven flaws, at least two of which can be identified with some of the refutations of this theory given in the Kathāvatthu, i. 213, para. 5 ff., 216, para. 10. There is one more passage containing the objection raised by an opponent, '*dukkhasaccaṃ cattāri ariya-saccānīti?*' [Kv. i.218. para. 14] that can be traced in Upa. Another passage given in answer to the above objection, '*Rūpakkhandhe aniccato diṭṭhe, pañcakkhandhā aniccato diṭṭhā hontī ti?*' can also be traced. And in the same way, says Upa., the āyatanas and dhātus. The Kathāvatthu gives them in detail.

PAKIṆṆAKADHAMMĀ

Upa. continues: *Ettha pakiṇṇaka-dhammā veditabbā.* He gives the following: *vipassanā, vitakka, pīti, vedanā, bhūmi, indriyāni, vimokkho, kilesā, dvi-samādhi-samāpajjanaṃ.* Upa. takes them one after another and goes into the detailed treatment of them showing what part they play in the progress of the *yogāvacara* towards his ideal of Arhatship.

VIPASSANĀ

Upa. gives two kinds of *vipassanā*: *jhāna-vipassanā* and *sukkha-vipassanā.* If the *yogāvacara* destroys the nīvaraṇas by the power of *samādhi,* then he cultivates *samatha-pubbangama-vipassanā.* If, on the contrary, he destroys nīvaraṇas by the power of his insight, he cultivates *vipassanā-pubbangama-samatha.*

VITAKKA

This is explained as *sukkha-vipassanā.* Upa. shows in what stages on the onward path of the *yogāvacara,* it is found and in what stages it is not found.

PĪTI / VEDANĀ

The treatment of these together with that of the last corresponds to Vis. XXI. 112-114, but the explanations do not agree in all respects. Upa. also gives here the different aspects of the Path such as *sa-vitakkabhūmi, avitakka-bhūmi, sappītika-bhūmi, nippītika-bhūmi.* XXI. 112-114 p.a.

BHŪMI

Dassana-bhūmi[1] in the *Sotāpatti-magga* ; or in *aniccadiṭṭhi*.

Sankappa-bhūmi in the remaining three Paths and in the four Fruits; or in the reflection and practice of *anicca-diṭṭhi*. [The first interpretations correspond to XIV. 13.]

Or else,

Sekha-bhūmi in the four maggas and three phalas.

Asekha-bhūmi in the Fruit of Arhatship.

INDRIYANI

XVI. 1-10 p.a. Three kinds of lokuttara-indriyas,[2] *anaññātaññassāmītindriya*, *aññindriya*, and *aññātāvindriya*, which respectively appear in the *sotāpattimaggañāṇa*, in the *ñāṇa* of the next three Paths as well as of the Fruits of the first, second and third Paths, and in the *ñāṇa* of the Fruit of Arhatship. [Cf. Vis. XVI. 1, 10 where these indriyas are given.]

VIMOKKHA

Animitta, *appaṇihita*, and *suññato*. These are the three kinds of vimokkhas. Long passages are given to describe these. Only the introductory words of these passages are found in the quotation from Ps. ii. 58, given in Vis. XXI. 70. In the passage from that quotation about the *suññato-vimokkha*, we have an expression *vedabahulo* for which Upa. has a word which is the equivalent of *nibbidābahulo*.

KILESĀ

XXIII. 49-76 much diff. Upa. gives a long list of 134 kilesas, together with the details as to which of them are enfeebled and destroyed by which of the Four Paths. [Cf. Vis. XXII. 49-76.]

(i) *Tīṇi akusalamulāni*: *lobho, doso, moho.*

(ii) *Tisso pariyesanā*: *kāma-pariyesana, bhava°, brahmacariya°*[3]

1. See Netti 50: *Dassana-bhūmi niyāmavakkantiyā padaṭṭhānaṃ; bhāvanā-bhūmi uttarikānaṃ phalānaṃ pattiyā padaṭṭhānaṃ.* Also cf. Peṭ. VIth Chap. 145 (Bur. ed p. 185): *Catasso ariya-bhūmiyo, cattāri sāmañña-phalāni; tattha yo yathābhūtaṃ pajānāi, esā dassana-bhūmi.*

2. For these three indriyas also see Peṭ. Chaps. II and III, pp. 56, 71-72 (Bur. ed. pp. 146, 152).

3. The same three are mentioned in Vbh. 366 and Peṭ. VIIIth Chap. 284 (Bur. ed. 251).

(iii) *Cattāro āsavā*: *kāmo, bhavo, diṭṭhi, avijjā.*

(iv) *Cattāro ganthā*: *abhijjhā, byāpādo, sīlabbata-parāmāso, idaṃsaccābhiniveso.*

(v) *Cattāro oghā*
(vi) *Cattāro yogā* } *kāmo, bhavo, diṭṭhi, avijjā.*

(vii) *Cattāri upādānāni*: *kāmo, diṭṭhi, sīlabbataṃ, attavādo.*

(viii) *Catasso agatiyo*: *chando, doso, bhayaṃ, moho.*

(ix) *Pañca macchariyāni*: *āvāsa-macchariyaṃ, kula°, lābha°, vaṇṇa* (色)°,[1] *dhamma°.*

(x) *Pañca nīvaraṇāni*: *kāmacchando, byāpādo, thīna-middhaṃ, uddhacca-kukkuccaṃ, vicikicchā.* [It is to be noted here that according to B. XXII. 71, *thīnamiddha* and *uddhacca* are abandoned at the time of Arhatship.[2] But according to Upa., it is only *thīna* and *uddhacca* that are given up at the time of Arhatship and not *middha*. Because he says that *middha* is *rupānuvatti*. For Upa.'s position regarding *middha*, see above pp. 48, 95.]

(xi) *Cha vivādamulāni*: *kodho, makkho, issā, sāṭheyyaṃ, pāpicchatā, sandiṭṭhiparāmāsatā.*

(xii) *Satta anusayā* (使): *Kāmarāgo, paṭigho, māno, diṭṭhi, vicikicchā, bhavarāgo, avijjā.*

(xiii) *Aṭṭha loka-dhammā*: *lābho, alābho, ayaso, yaso, pasaṃsā, nindā, dukkhaṃ, sukhaṃ.*

(xiv) *Nava mānā*: *Seyyassa 'seyyo 'hamasmī'ti māno*, and the remaining eight as given in Vibhanga 389-90.

(xv) *Dasa kilesa-vatthūni*: *lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, ànot-*

1. The Chinese text interprets the word *vaṇṇa* as *rūpa* (色 form) and this is in keeping with the alternative interpretation given in the Commentaries. See DCm. iii. p. 1027: *Vaṇṇo ti c'ettha sarīravaṇṇo pi guṇavaṇṇo pi veditabbo;* DhCm. 375 comments on *vaṇṇa-macchariya* as follows: *sarīravaṇṇa-guṇavaṇṇa-maccherena pana pariyattidhamma-maccariyena ca attano va vaṇṇo ti, paresaṃ vaṇṇo 'kiṃ vaṇṇo eso'ti taṃ taṃ dosaṃ vadanto pariyattiñ ca kassa ci kiñ ci adento dubbaṇṇo c'eva eḷamūgo ca hoti.*

2. See also DCm. iii. p. 1027: *Thīnaṃ citta-gelaññaṃ; middhaṃ khandhattaya-gelaññaṃ. Ubhayam pi Arahattamagga-vajjhaṃ.* Cf. also MCm. ii. 216: *middhaṃ cetasika-gelaññaṃ.*

tàppàṃ. There is also another alternative to these. 'That man *has* done a great harm to me, or *is* doing, or *will* do.' The same three cases with a man whom one likes or dislikes. These nine with the addition of the tenth, the thought of doing harm, make up the number ten.

(xvi) *Dasa akusala-kammàpatha*: *pāṇātipāto*, *adinnādānaṃ*, [*kāmesu*] *micchācāro*, *musāvādo*, *pisuṇā vācā* [the Chinese Text has a word which means 'double tongued'], *pharusā vācā* [the Chinese text would strictly mean *pāpikā vācā*], *samphappalāpo*, *abhijjhā*, *byāpādo*, *micchā diṭṭhi*.

(xvii) *Dasa saṃyojanāni* (十 使)[1]: These are the same as seven anusayas mentioned above (in the xiith category) with the addition of *sīlabbataparāmāsa*, *issā* and *macchariya*. [This list differs from the usual list of the ten saṃyojanas, which gives *rūpa-rāga*, *arūpa-rāga* and *uddhacca* in the place of *bhava-rāga*, *issā*, and *macchariya* of this list. [See Abhs. p. 32, Chap. VII. para 2.]

(xviii) *Dasa micchantā*: the same as *micchattā* of B. XXII. 50, 66.

(xix) *Dvādasa vipallāsā*: the same as mentioned in B. XXII. 53, 68.

(xx) *Dvādasa akusala-cittuppādā*: the same as mentioned in B. XXII. 63, 76.

Thus we have a list of 134 kilesas. Upa., unlike B., describes in several cases at which of the Paths these kilesas are enfeebled before they are finally destroyed. Even as regards the stage of their complete destruction, Upa. often differs from B.

1. For the first time where the enumeration of the categories of the kilesas is given (12.13.3), the character used is 結 although here where the detailed constituents are given the character used is 使. It appears, therefore, that both the characters are indiscriminately used, although we have seen above that the latter character is used for *anusaya*. In Przyluski 'Le Conceile de Rājagṛha (first part), p. 46, we find 使 used for *anusaya*, while 結 使 is used for *saṃyojana*. For the very slight distinction between these two words, see MCm. iii. 145: *so yeva kileso bandhanaṭṭhena saṃyojanaṃ, appahīnaṭṭhena anusayo.*

DVE SAMĀPATTIYO:

(A) *Aputhujjanasevitā phala-samāpatti.*

(B) *Saññāvedayita-nirodha-samāpatti.*

With reference to the first (A), Upa. raises the following questions and answers them:

(i) What is *phala-samāpatti?* It is a *sāmaññaphala* with the mind (*citta*) placed on *Nibbāna*: [cf. B. XXIII. 6: *ariya-phalassa nirodhe appanā.*] This is called *phalasamāpatti.*

(ii) Why is it called *phalasamāpatti?* It is neither *kusala, akusala,* nor *kiriyā.*[1] It is achieved as the *lokuttara-magga-phala-vipāka* and so it is thus called.

(iii) Who attain it? The Arhats and the Anāgāmīs, because the *samādhi* reaches perfection in their case (於此定作滿). Also there are some[2] who say on the authority of the *Abhidhamma* that all the Ariyas attain it. Upa. here quotes, as their authority, a passage which agrees with the passage from Ps. i. 68: *Sotāpattimagga-paṭilābhatthāya uppādaṃ abhibhuyyatī ti gotrabhū, Sotāpattiphala-samāpattatthāya uppādaṃ abhibhuyyatī ti gotrabhū. Evaṃ sabbattha.* [B. gives the same passage, in a fuller form, in Vis. XXIII. 7].

The same view as that of B. in XXIII. 7, is referred to by Upa.

[B. refers exactly to this view that is held by Upa. when he says: *keci pana 'sotāpanna-sakadāgamino pi na samāpajjanti, uparimā dve yeva samāpajjantī' ti vadanti. Idañ ca tesaṃ kāraṇaṃ: Ete hi samādhismiṃ paripūrakārino ti.* B. refutes this view by saying that even a *puthujjana* can attain that state [of perfection] in a *lokiya-samādhi* attained by him, and by further adducing the passage from Ps. i. 68 [given above in brief] in support of his position. It is evident from this that Upa. was aware of this view and the argument on which it was based.]

Upa. next refers to another view according to which all Ariyas *may* have it but only those in whom *samādhi* has reached perfection *can* attain it. To support this view, Upa. N.C.

1. Cf. a similar statement about the dhutas or dhutangas on pp. 23, 24 above. The Taisho edition gives a different punctuation and so it gives a slightly different interpretation.

2. Upa. here refers to the view held by the *school* of Buddhaghosa.

quotes one *Āyasmā Nārada*[1] (Nā-ḷo-tho 那 羅 陀) who says to mendicants "Just as in a mountain-forest there may be a well but no rope with the help of which water may be taken out. If at that time there comes a man overcome by the heat of the sun and fatigued by thirst, and if he sees the well and knows that there is water in it, but still cannot actually reach it,[2] then merely by his knowledge about the existence of water in the well and by seeing it, he cannot satisfy his thirst; so in the same way, if I know *nirodha* as *nibbāna* and even if I have a
XXIII. 8 perfect *yathābhūta-ñāṇadassana*, I do not thereby become a *khīṇāsava Arahā*."

(iv) Why is it attained? The answer is the same as B.'s: *diṭṭhadhmmasukhavihāratthaṃ* [B. XXIII. 8]. Upa. gives a quotation in which the Blessed One is described as saying to Ānanda that he finds his body in a *phāsuvihāra* when he attains *animitta-cetosamādhi*.

(v) In what way does he attain it? The answer substantially agrees with that given in B. XXIII. 10.

XXIII. 9, 12, 13 (vi) In what way does he reflect (*kathaṃ ca manasi karoti?*) *Asankhataṃ amatadhātuṃ santato manasikaroti*.

(vii) In what way does he attain it, stay in it, and emerge from it? The answer is the same in substance—although the words used are different—of what is said in quotations from M. i. 296-97, given by B. in XXIII. 9, 12, 13.

(viii) Is this *samādhi lokiya* or *lokuttara*? This samāpatti is *lokuttara* and not *lokiya*.

Upa. then goes into a brief discussion of a technical point. When the Anāgāmī reflects upon the *phalasamāpatti*, why is it that the *gotrabhū* does not produce, without any intervening obstruction, the *Arahattamagga*? The answer is: because it does not produce *vipassanā-dassana*, as it is not the thing aimed at; and because it is not strong enough.

1. Who is this Nārada? Mhvy. 3470 mentions one Nārada-bhikkhu under *'Maharṣi-nāmāni'*. A.iii.57-62 mentions one Nārada-bhikkhu, who is shown to be consoling King Muṇḍa on the death of his wife Bhaddā. Petavatthu refers to one in pp. 1,2,44. Also see Petavatthu-Commentary 2,15,208,210,211, etc; Vimānavatthu-Commentary 165-169, 203; DhpCm. I.42,84,344.

2. Cf. Peṭ. 190 (Bur. ed. 206): *yathā gambhīre udapāne udakaṃ cakkhunā passati, na ca kāyena abhisambhuṇāti, evamassa ariyā nijjhānakkhantiyā diṭṭhi bhavati, na ca sacchikatā.*

[This is the answer of Upa. to the objection raised by B. in XXIII. 11, to the view of some: *Ye*[1] *pana vadanti: sotāpanno phalasamāpattiṃ samāpajjissāmī ti vipassanaṃ paṭṭhapetvā sakadāgamī hoti, sakadāgāmi ca anāgamī ti*, te *vattabbā: evaṃ sati anāgāmī arahā bhavissati, arahā paccekabuddho, paccekabuddho ca buddho*. Upa. seems to have anticipated this objection raised, perhaps along will others, by the school B.]

Then he speaks of *duvidha phala-visesa*, which seems to be quite different from B.'s *dvīhi ākārehi rasānubhavanaṃ hoti* [B. XXIII. 3]. diff.

Upa. next proceeds to the treatment of (B) *saññā-vedayita-nirodha-samāpatti*, which very closely resembles that given by B. in XXIII. 17-51. XXIII. 17-51 s.a.

(i) What is *saññā-vedayita-nirodha-samāpatti*? *Citta-cetasikānaṃ appavatti*. [See B. XXIII 18].

(ii) Who attain it? The Anāgamīs and the Arhats. In them, the *samādhi* reaches perfection. Upa. says that the Sotāpannas, Sakadāgāmīs and those beings who are in the *arūpāvacara-loka* cannot attain this *samāpatti*. Upa. also gives reasons.

(iii) Being endowed with what powers can one attain it? The powers of *samatha* and *vipassanā*. The treatment of them is the same as in Vis. XXIII. 19-23.

(iv) By the cessation of what sankhāras is it attained ? The answer is the same as is contained in that part of the quotation from Ps. i. 97-100, which is given by B. in XXIII. 24.

(v) What are the preliminaries (*pubba-kiccāni*)? They are the same four as given by B. in XXIII. 34, except that for *Satthupakkosanaṃ* we have 不亂 which means *avikkhepa*.

(vi) Why is it attained? *Diṭṭhadhammasukhavihāratthaṃ*. For, it is added: *ayaṃ ariyānaṃ sabbapacchimā āneñja-samādhi*. And further to produce abhiññās one enters upon *vipphāra-samādhi*, as *āyasmā* Sanjīva did to protect his body. As also Sāriputta[2] and 白鶖子底沙 (Moggali-putta-tissa(?))[3]

1. Dhammapāla (ii. p. 896) here again tells us that B. makes this statement with reference to Abhayagirīvādins.

2. See Ps.ii.212. The stories given in M.i.333 and Ud. 39-40 are briefly narrated in B.XII.32 and 31 respectively.

3. Tissa, the son of a white bird (Moggala).

did. [Cf. B. XXIII. 37, where only the first two of these names are given but in a different context. The last name is not there.]

(vii) How is it attained? The answer is the same as is given in Vis. XXIII. 31-34, 43-47, except that according to B. there are not more than two nevasaññā-nāsaññā-cittas, while according to Upa. there may be two or three.

(viii) How does he emerge from it? He does not think 'I shall emerge from the *samādhi*' but when the time-limit that is previously determined is reached, he emerges from it,[1]

(ix) With what kind of *citta* does he emerge from it? An *Anāgāmī* with *anāgāmī-citta* and an Arhat with *arahatta-citta*. [Cf. B. XXIII. 49.]

(x) How many contacts has he? Three contacts, contact with *suññatā*, *animitta*, and *appaṇihita*.

(xi) What Sankhāras first arise? First kāyasankhāras and then vacī-sankhāras.

(xii) What is the difference between a dead person and one who has attained this *samādhi*? The answer is the same as given by B. in Vis. XXIII. 51, in the quotation from M. i. 296.

(xiii) Is this *samādhi sankhata* or *asankhata*? It cannot be said of this *samādhi* that it is *sankhata* or *asankhata*. There is no *sankhatadhamma* in this *samādhi*, and one cannot know when *asankhatadhamma* comes and goes. [Cf. Vis. XXIII. 52.]

Nirodhajjhāna-samāpatti niṭṭhitā.

At the end of this chapter is given the *uddāna* of the twelve chapters in the book.

Then there is a concluding *gāthā*, which purports to say:

'Who can know this *Dhamma* which is profound, un-namable, unthinkable? Only that *yogāvacara* who resolves upon cultivating the excellent Path, who has no doubt in the instructions and who has no ignorance.'

[*VIMUTTIMAGGO NIṬṬHITO.*]

1. This and the following four questions are discussed in M.i.302 (Sutta No. 44).

APPENDIX A[1]

[1. My article in the Annals of the Bhandarkar Oriental Research Institute Vol. XV parts III—IV pp. 208-11 is reproduced here with some alterations and necessary corrections.]

1

The development of a child in the womb from week to week

as given in the Vimuttimagga (Chap. VIII, 4; p. 76,)

1st week	Kalala
2nd ,,	Abbuda
3rd ,,	Pesī
4th ,,	Ghana
5th ,,	Five joints
6th ,,	Four joints (possibly in addition although it is not so expressly said as in the following case)
7th ,,	Four more joints
8th ,,	28 additional joints
9th week and 10th week	Spine and bones
11th week	300 bones
12th ,,	800 joints
13th ,,	900 sinews
14th ,,	100 flesh-balls
15th ,,	blood
16th ,,	pleura, (*kilomaka*)
17th ,,	Skin
18th ,,	Colour of the skin
19th ,,	*Kammaja vāta* all over the body
24th ,,	*Navadvārāni*
25th ,,	17000 pores (?)
26th ,,	Solid body
27th ,,	Strength
28th ,,	99000 pores of the hair on the body
29th ,,	All the limbs of the body

Also it is said that in the seventh week the child remains by the back of the mother with the head down. In the 42nd week, the child is moved from its position by the windy element born of karma and comes to the *yonidvāra* with its head below. And then there is birth.

2

List of worms in a human body as given in the Vimuttimagga (Chinese version Chap. VIII. 4; p. 76.)

The Vimuttimagga refers to 80,000 families of worms in all. It also gives the names of some worms as follows: —

Location	Name
Hair of the head	Fā-thien (hair-iron)
Skull	Er-tsung (ear-kind)
Brain (matthalunga)	Tie-Quāṇ-hsien (maddener)
subdivided into four categories.	
(i) Yu-cu-ling-po	(ii) Sa-po-lo
(iii) Tho-lo-ā	(iv) Tho-ā-sa-lo
Eye	Thie-yen (licker of the eye)
Ear	Thie-er (,, ,, ,, ear)
Nose	Thie-pi (,, ,, ,, nose)
subdivided into three kinds:	
(i) Lau-kheu-mo-ā(°hā)	(ii) Ā-leu-kheu
(iii) Mo-nā-la-mu-kho (Mṛṇālmukha?)	
Tongue	Fu-kie (or Fu-cie)
Root of the tongue	Mu-tān-to
Teeth	Kyu-po
Root of the teeth	Yu-po-kyu-po
Throat	Ā-po-lo-ā (°hā)
Neck	subdivided into two kinds:
(i) Lo-ā-lo	(ii) phi-lo-ā-lo
Hair of the body (loma)	Thie-māo (licker of hair of the body)
Nails	Thic-tsā-o (licker of nails)
Skin	subdivided into two kinds
(i) Tu-nā	(ii) Tu-nān-to
Pleura (Kilomakaṃ)	subdivided into two kinds:
(i) Phi-lān-po	(ii) Mo-o-phi-lān-po (Mahā°)
Flesh	Two kinds:
(i) Ā-lo-po	(ii) Lo-sā-po
Blood	Two kinds:
(i) Po-lo	(ii) Po-to-lo
Sinews (nhāru)	Four kinds:
(i) Lāy-to-lo	(ii) Si-to-sā
(iii) Po-lo-po-to-lo	(iv) Lo-nā-po-lo-nā
Pulse	Kā-li-śā-nā
Root of the pulse	Two kinds:
(i) Sa-po-lo	(ii) Yu-po-sa-po-lo

Location	Name
Bones	Four kinds:
(i) Ā-thi-phi-phu	(iii) Ā-nān-phi-phu
(iii) Tāy-liu-tho-phi-tho	(iv) Āy-thi-ye-kho-lo
Marrow of the bones (aṭṭhimiñjā)	Two kinds:
(i) Mī-se	(ii) Mī-se-sa-lo
Spleen (pihaka)	Two kinds:
(i) Nī-lo	(ii) Pi-to
Heart	Two kinds:
(i) Sa-pi--to	(ii) Yu-phi-to-sa-phi-to
Root of the heart	Two kinds:
(i) Mān-kho	(ii) Sa-lo
Liquid fact (vasā)	Two kinds:
(i) Ko-lo	(ii) Ko-lo-sa--lo
Bladder	Two kinds:
(i) Mī-ko-lo	(ii) Mo-hā-ko-lo, Mahā°)
Root of the bladder	Two kinds:
(i) Ko-lo	(ii) Ko-lo-sa-lo
Cells of the membrane	Two kinds:
(i) Sā-po-lo	(ii) Mo-hā-sā-po-lo (Mahā°)
Roots of the cells of the membrane	Two kinds:
(i) Lāy-to	(ii) Mo-ho-lāy-to (Mahā°)
Mesentry (Antaguṇa)	Two kinds:
(i) Cau-lāy-to	(ii) Mo-ho-lāy-to (Mahā)
Roots of the intestines	Two kinds:
(i) Po	(ii) Mo-ho-sa-po
Root of the large intestine	Two kinds:
(i) Ā-nān-po-ā(°hā)	(ii) po-ko-po-ā
Stomach or rather its contents (udariya)	Four kinds:
(i) Yu-sau-ko	(ii) Yu-se-po
(iii) Tsa-se-po	(iv) Sie-sa-po
Abdomen	Four kinds:
(i) Po-ā-nā	(ii) Mo-ho-po-ā-nā
(iii) Tho-nā-phān	(iv) Phang-nā-mu-kho
Bile	Pi-to-li-hān
Saliva (khela)	Śie-ān
Sweat	Ra-sui-to-li-hā (ā)
Fat (Medo)	Mi-tho-li-ā (hā)
Strength	Two kinds:
(i) So-po-ā-mo	(ii) Se-mo-chi-to

Location	Name
Root of the strength	Three kinds: (i) Chieu-ā-mu-kho (ii) Ā-lo-ā-mu-kho (iii) Pho-nā-mu-kho
	Five kinds of worms in
The food in front of the body	
,, ,, ,, the back side of the body	
,, ,, ,, ,, left ,, ,, ,,	
,, ,, ,, ,, right ,, ,, ,,	
	and worms named Cān-tho-sa-lo Chang-ä-so-lo Pu-to-lo and so on.
Lower two openings	Three kinds: (i) Kieu-lau-kieu-lo-wei-yu (i) Chā-lo-yu (iii) Hān-thiu-po-tho

3

I propose to indicate here some of the parallel passages found in the Vimuttimagga and Peṭakopadesa.[1]

(1) In the very Introductory chapter[2] of the Vimuttimagga, Upatissa gives his reasons as to why he should tell the people the Path of Deliverance. There are, he says, some people who profit by listening to others and he gives a quotation (see M., i, 294) in which the Blessed One declares that there are two ways in which one can have the right view (*sammādiṭṭhi*)—either by learning it from others or by self-reflection. This corresponds to *'Dve hetū dve paccayā sāvakassa sammādiṭṭhiyā uppādāya, parato ca ghoso saccānusandhi, ajjhattañ ca yoniso manasikāro'* found at the very beginning of the Peṭakopadesa.

(2) In the third chapter of (III.74) of the Visuddhimagga, Buddhaghosa refers to the view of the fourteen cariyās which he is not prepared to accept. Upatissa does refer to these fourteen[3] and names them one after another. Among these there are two types which are called by the name of *samabhāgacariyā*. Now exactly this very type is found in Peṭakopadesa, VIIth Chapter, pp. 157, 162 (pp. 190, 192 of the printed edition).

(3) In the Twelfth book of the Vimuttimagga, in the twelfth chapter (Saccapariccheda), part two,[4] we have only *three* lokuttara-indriyas given as playing an important part of the progress of the Yogāvacara towards the ideal of Arhatship.[2] These same three indriyas, *aññātaññassāmītindriyaṃ, aññindriyaṃ*, and *ññātāvindriyaṃ* are also found in the second and the third chapters of the Peṭakopadesa, pp. 56, 71-72 (pp. 146, 152 of the printed edition).

(4) So also in the same chapter we come across three[5] kinds of searches, *tisso esanā* or *pariyesanā*. The same three we meet with in the eighth chapter of the Peṭakopadesa, p. 284 (p. 251 of the printed edition). Also see Vibhanga, p. 366.

(5) In the second part of the XIth chapter[6] we have threefold classification of things; *khandha-sangaha, āyatana-sangaha, dhātusangaha*. Exactly the same classification we meet with in the sixth chapter of the Peṭakopadesa, p. 124 (p. 176 of the printed edition).

(6) In Book four, Chapter eight, part one,[7] of the Vimutti-

1. My article on this subject in Indian Culture vol. III, no. 4, pp. 744-46, is reproduced here with a few alterations.

2. p. 2. 3. p. 34. 4. p. 122.

magga, Upatissa mentions three kinds of *middha*, *āhāraja*, *utuja* and *cittaja*, of which only the last he considers as nīvaraṇa, while the other two are possible even in an Arhat. Upatissa speaks of it in the twelfth chapter[1] also. There he says that among things given up by one at the time of the Arhatship, there are *thīna* and *uddhacca* and not *thīna-middha* and *uddhacca* as is asserted by Buddhaghosa in the XXII Chapter 71 para of the Visuddhimagga. This view of Upatissa is supported in the Peṭakopadesa, VIIth Chapter, p. 180 (p. 201 of the printed edition), where it is said *'Atthi pana Arahato kāyakilesamiddhañ ca okkamati, na ca taṃ nīvaraṇaṃ; tassa thīnamiddhaṃ nīvaraṇaṃ ti na ekaṃsena'*. This view is also supported by the author of the Milindapañha (see p. 253 of Trenckner's edition) who mentions *middha* among ten things over which an Arhat has no control.

(7) Upatissa quotes from what he calls Sān Tsān three passages of which I have been so far able to identify two passages only in the Peṭakopadesa, VIIth Chapter, pp. 157, 158 (p. 191 of the printed edition). One of these passages (p. 46) corresponds to *'Tattha alobhassa pāripūriyā vivitto hoti kāmehi, tattha adosassa pāripūriyā, amohassa pāripūriyā ca vivitto hoti pāpakehi akusalehi dhammehi'*.

(8) The other passage[2] contains a simile which illustrates the distinction between *vitakka* and *vicāra*. The simile in the Vimuttimagga corresponds to the following passage from the Peṭakopadesa *'Tattha paṭhamābhinipāto vitakko, paṭiladdhassa vicaraṇaṃ vicāro. Yathā puriso dūrato purisaṃ passati āgacchantaṃ, na ca tāva jānāti itthī ti vā puriso ti vā, yadā tu paṭilabhati itthī ti vā puriso ti va evam-vaṇṇo ti vā*—evaṃ vicāro vitakke appeti.'

(9) There are other similes also from the Vimuttimagga which can be traced to the Peṭakopadesa, VIIth Chapter, p. 158 (p. 191 of the printed edition). Here is one.[3] *'Yathā baliko huṃhiko*[4] *sajjhāyaṃ karoti evaṃ vitakko, yathā taṃ yeva anupassati evaṃ vicāro.........Niruttipaṭisambhidāyaṃ ca paṭibhānapaṭisambhidāyaṃ ca vitakko, dhammapaṭisambhidāyaṃ ca atthapaṭisambhidāyaṃ ca vicāro.'*

(10) While describing the simultaneous nature of the penetration into Truths (*saccapariccheda*) Upatissa gives three similes,[5] that of a boat crossing the floods, that of a lamp that is

1. p. 123. 2. p. 47. 3. p. 47.
4. The printed edition reads 'tuṇhiko'. 5. p. 119.

burning and that of the sun that is shining. Peṭakopadesa gives almost identical similes (p. 150; 187 of the printed edition). Buddhaghosa refers one of these similes to Porāṇas and although he does not mention that name with regard to others, it is very clear that the other similes also he borrows from the same source.

(11) There is one other important simile which I have been able to trace to the Peṭakopadesa, p. 190 (p. 206 of the printed edition). Upatissa gives a quotation[1] from one Nārada which purports to say 'Just as in a mountain-forest there may be a well but no rope with which water could be taken out. If at that time there comes a man overcome by the heat of the sun and fatigued by thirst, who sees the well and knows that there is water in it, but still cannot actually reach it, then merely by his knowledge about the existence of water in the well and merely by seeing it, he cannot satisfy his thirst; so in the same way, if I know *nirodha* as *nibbāna* and even if I have a perfect *yathābhūtañāṇadassana*, I do not thereby become a *khīṇāsava arahā*.' The passage in the Peṭakopadesa says '*Yathā gambhīre udapāne udakaṃ cakkhunā passati na ca kāyena abhisambhuṇāti, evamassa ariyā nijjhānakhantiyā diṭṭhi bhavati na ca sacchikatā*'.

(12) Besides the passages given above there are some minor passages where we find some of the jhānas explained as having particular angas. For instance, the third trance[2] is explained as having five angas in the Vimuttimagga. These same angas are mentioned in the Peṭakopadesa, p. 155 (p. 190 of the printed edition). '*Tathā pañcanga-samannāgataṃ tatiyaṃ jhānaṃ—satiyā, sampajaññena, sukhena, cittekaggatāya, upekkhāya*'.

Do the instances given above justify us in concluding that the Author of the Vimuttimagga had the advantage of consulting the Peṭakopadesa[3]?

1. p. 126. 2. p. 52.
3. For other references, see pp. 86, 120, 122.

APPENDIX B

For facilitating reference to the P.T.S. edition of the Visuddhimagga, the following table is given. It shows the number of pages of the Visuddhimagga published by the Pali Text Society, corresponding to the chapters and paragraphs of the same text to be published in the Harvard Oriental Series.

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Corrections and Additions

Page	Line	For	Read
x	2	Maddhyamaka......	Madhyamaka......
xiv	8	Abhayagirīvihāra	Abhayagirivihāra
xv	3	lıte-	lite-
xvi	7	the first Chinese character	扶
xxiii	14	*nirodha-samāpatthi*	*nirodha-samāpatti*
xxv	9	kasinas	kasiṇas
xxvi	1 from the bottom:	Add to note 13: "Cf. Vis. XVII.78: *añña-maññupatthambhakaṃ ti-daṇḍakaṃ viyā*; also see XVII.196, XVIII.32."	
xxvii	11	Vimuttimagga[3]	Vimuttimagga[2]
xxvii	foot-note 1	p. not quoted	not quoted
xxix	foot-note 8	79	49
xxx	foot-note 4		Add "58".
xxxi	foot-note 1	xxxix-xi	xxxix-xl
xxxvi	16	Nevasaññānāsaññya-tanūpagā	Nevasaññānāsaññā-yatanūpagā
xliii	13	Add a new note on Peṭaka: "Mrs. C.F. Rhys Davids also identifies Peṭaka with Peṭakopadesa as can be seen from her edition of the Vis. (P.T.S.), i.141, note 3. It is also interesting to note what Gandhavaṃsa says on p. 65: Peṭakopadesassa tīkaṃ Udumbara-nāmācariyo akāsi."	
xlv	11	Akaniṭṭha	Akaniṭṭhā
xlvi	5	Pāññā	Paññā
xlvi	8	lo,	lo),
xlviii	6 from the bottom	Sāññā	Saññā
lii	2	contact	contact.
6	4 from the bottom	Vijñāpti	Vijñapti

Page	Line	For	Read
6	6 from the bottom	To note 2, add: For *santāpa* as a *kilesa* and for other kilesas corresponding to several in this list, see respectively pp. 223 and 222-224 of Yamakami Sōgen's 'Systems of Buddhistic Thought' (1912).	
12		the first Chinese character	懈
13	15	*-paṭicchādantthaṃ*	*-paṭicchādanatthaṃ*
14	1 from the bottom	note 2	note 4
15	7	delailed	detailed
34	8	Rāgā-cariyā	Rāga-cariyā
34	10	Moha-carīyā	Moha-cariyā
38	margin	kammaṭṭānas	kammaṭṭhānas
38	12	pūḷavaka	puḷuvaka
40	13	*kāyagatāssati*	*kāyagatāsati*
40	4 from the bottom	In note 2, add 'XXIII. 14.'	
41	8 from the bottom	*paṭikkūlassññā*	*paṭikkūlasaññā*
45	11 from the bottom	*kā appṇā?*	*kā appaṇā?*
49	foot-note 1	Add: "Peṭaka p. 178 (p. 200 of the printed edition) has, however, the following passage: *Kāmacchandassa nekkhamma-vitakko paṭipakkho, byāpādassa abyāpāda-vitakko paṭipakkho, tiṇṇaṃ nīvaraṇānaṃ avihiṃsā-vitakko paṭipakkho.*"	
50	5	*Brahma* gods	*Brahmā* gods
52	10 from the bottom	*Ekangavippahīanaṃ*	*Ekangavippahīnaṃ*

Page	Line	For	Read
53	12	*satipārisudhiṃ*	*satipārisuddhiṃ*
57	20	*Catutthjjhānādi-*	*Catutthajjhānādi-*
62	foot-note 2	Add: "Abhidharmakośavyākhyā edited by Wogihara, vol. i.162: *Netrīpadam iti Śāstra-nāma Sthaviropaguptasya.*"	
66	13 from the bottom	*sammā maggangāni*	*sammā-maggangāni*
70	6 from the bottom	*assasissmi*	*assasissāmi*
73	2 from the bottom	Add: "Also see Mandhātu Jātaka, Jā. ii. 310-14."	
82	6	*paṭghā-*	*paṭighā-*
87	19	*adhiṭṭhanā*	*adhiṭṭhānā*
92	9	*apacyā*	*apacayā*
94	4 from the bottom	*bhāvanā-ṣam-*	*bhāvanā-sam-*
96	12 from the bottom	*Samuṭṭhānto*	*Samuṭṭhānato*
96	5 from the bottom	*kammusamuṭṭānā*	*kammasamuṭṭhānā*
97	13	the first Chinese character	壞
98	15 from the bottom	*phoṭṭohabba-saññā*	*phoṭṭhabba-saññā*
98	14 from the bottom	*cakkhu-sāmphassajā*	*cakkhu-samphassajā*
99	2	in the XIV. 133-184	in XIV. 133-184
99	6 from the bottom	*Vacantthato*	*Vacanatthato*
99	2 from the bottom	Lakkhaṇato	*Lakkhaṇato*

Page	Line	For	Read
100	9	*vimutti kkhandho*	*vimuttikkhandho*
1·0	11 from the bottom	interpretes	interprets
100	1 from the bottom	*ke ci*	*keci*
102	12	second Chinese character	緣
103	21, 24	,, ,, ,,	緣
105	24	fourth ,, ,,	緣
110	15	*dvāra-pidapana...*	*dvāra-pidahana...*
110	16	*samttho*	*samattho*
110	7 from the bottom	*suññtatthato*	*suññatatthato*
110	marginal note	XVI.86 a.	XVI.86 p.a.
113	15-16	Add a note on the parable of blind and lame man: "See Brahmasūtra, II.2.7 and Śankara's Bhāṣya on it; also Sānkhyakārikā, 21; Macdonell's 'India's Past', p. 152 where he says that the parable was known in China in the second century B.C."	
113	1 from the bottom	*vedanā-paccyā*	*vedanā-paccayā*
114	12 from the bottom	*viññāṇkāyā*	*viññāṇakāyā*
115	15	kammatthānas	kammaṭṭhānas
117	8	*passddhi*	*passaddhi*
118	6	BHAYATUPṬṬHA-NAÑĀṆAṂ	BHAYATUPA-ṬṬHANAÑĀṆAṂ
118	6 from the bottom	*sankhāraupekkhā-ñāṇa*	*sankhārupekkhā-ñaṇa*
120	15	mudidriyo	mudindriyo
122	10 from the bottom	*kāma-pariyesana*	*kāma-pariyesanā*

Page	Line	For	Read
122	5 from the bottom	*pajānāi*	*pajānāti*
123	6 from the bottom	*maccariyena*	*macchariyena*
124	7	*-kammapatha*	*-kammapathā*
124	4 from the bottom	'Le Conceile...	'Le Concile...
126	13	*diṭṭhadhmmasukha vihāratthaṃ*	*diṭṭhadhammasukha-vihāratthaṃ*
127	7	along will	along with
133	14	chapter of (III.74) of	chapter (III.74) of
133	23	part of the	part in the
133	25-26	and *ñātāvindriya*	and *aññātāvindriya*